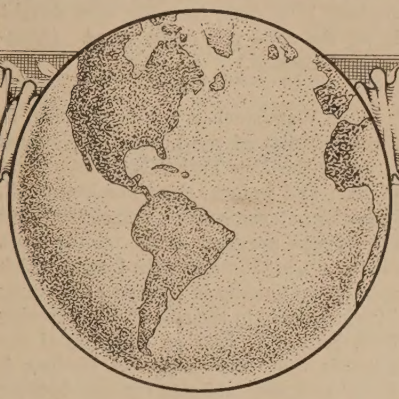
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

September 17, 1921



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Officers of the State Conventions.

Ministers of all churches which have paid quotas.

One delegate from each church which has paid quotas.

But they are your representatives, legislating for you.

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Your Church calls you. Come!

Detroit, October 19-23, 1921

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

If you find your true calling, then you are quite likely to feel secret astonishment that any one should have the luck, like you, to be paid for doing what you would anyhow have done for your own delight in all the time you could spare. (*Manchester Guardian.*)

υ λ

Sarah Wambauch, a worker attached to the secretariat of the League of Nations, writes to the *New York Times* that a band of men and women, three hundred in all, including stenographers, translators and messengers, are busy every minute from nine to six, in the work of the League which goes on continually in Geneva. She says: "It rings oddly in the ears of one returning from Europe to hear on this side of the Atlantic that 'the League of Nations is dead;' and very oddly in my ears because for six months there poured into the basket on my desk in the secretariat a stream of papers concerning the problems and policies of the League which leave no question that, though still in its infancy, the League is very much alive. (*Christian Evangelist.*)

υ λ

As the Church gives better publicity to her social and industrial creed, long since adopted by the representatives of thirty-two Protestant denominations, the labor papers of the land are treating the Church with much greater respect. Too long the social creed of the Churches was hidden away in the archives. A recent issue of the journal called *Labor* contained liberal extracts from both Catholics and Protestants on the industrial question. Since readers of the *Christian Century* may be less familiar with Catholic opinion, the following excerpt from *Labor*, given as coming from the Pope, is presented: "The questions regarding the conditions and hours of labor, salaries and strikes are not of a purely economic character; they are moral problems in their very essence and can be settled only by having recourse to the fundamental principles of justice and charity." (*Christian Century.*)

υ λ

Caruso's widow is to establish a free music school for the children of the poor in Naples. It's a compliment to these children to say they need it less than the children of New York City. The Neapolitan child appreciates grand opera when very young. (*Brooklyn Eagle.*)

υ λ

Taxes may be shifted this way or that, but it is much as a tired pedestrian shifts his burden from one shoulder to the other. It may ease one sore spot but it makes a new one. (*Springfield Republican.*)

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THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No 37

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The Rally Day is coming, but do not wait for it to rally.

* *

Feed not thy friend with advice lest his friendship starve.

* *

We want a brotherhood so real that it will work in time of fire.

* *

This can be, must be and will be the greatest year in our Church history.

* *

A reputation you can support is the only kind that will help to support you.

* *

The second-hand car may be better than the new one, but it is a second-hand car.

* *

The new business which is on the way and will be here sometime, will have the Golden Rule for General Manager

* *

Many a man who dare not, perhaps can not, sing alone, lifts up his voice with gladness in the midst of the big chorus.

* *

The short lesson, the short prayer, the short sermon, the short service, are all right, if they do not produce the short collection!

* *

There are those who cling tenaciously to their opinions, forgetting that they may have to pay the cost in priceless friendships.

* *

There are fifty thousand men and women who have not joined our churches simply because they have never been asked. Whose fault is it?

* *

He who borrows money must pay some time and in some way or other; he who lives on borrowed religion is likely to have a bankrupt life.

* *

Every Methodist glories justly in the thousands of churches and millions of members in his denomination, for he is a part of something big doing big things.

* *

Just mobilize the peoplewho are in our congregations and make them church members, and our great Drive will reach its consummation before the Detroit Convention.

* *

The lawns are cut, the church doors are open, the people in their places and the minister in the pulpit, all ready for business; and the first business in order in our churches will be to arrange for a delegate and the minister to attend the Convention in Detroit.

* *

What Men Want

It is very easy when we are making a speech in criticism of the Church, to deliver in rotund statement the phrase, "What men want," and then go on indicating what *we* want! And it doth appear that when we have outlined a program that seemeth the thing men ought to want, that is full of good sense and reason and hath in it the power to make the world better and happier, behold the men turn their backs upon us and go after the loud-mouthed evangelist who is without wisdom, and the truth is not in him. We are surrounded with men's Bible classes far outnumbering our whole congregation, and as we look into the faces of the men constituting them, we have to note that there are some red-blooded men and many who are not fools. It is a very good idea for us, before we proclaim "what men want," to recognize the fact that we have some important lessons to learn ourselves.

Two Men of Good Luck

One of the products of the Great Pilgrimage was a study of the lives of the two men at Good Luck who gave beginning to our Church. This study by Dr. Nehemiah Dodge, contributed as the opening and one of the most significant addresses in that mighty series along the way of the Pilgrimage, has now been issued in an attractive pamphlet and deserves and will have a wide circulation. Copies can be had from Dr. Dodge, Morristown, N. J., for ten cents each, all money proceeds going to swell the Good Luck Endowment Fund. This contribution of Dr. Dodge adds one more to the many he has made towards preserving and beautifying this sacred shrine, and we should recognize his leadership in this worthy enterprise and follow with our support. His historic and poetic soul has seen the vision of what has been and what is to be, and he knows that one of the chief assets of Universalism will be this place made sacred and significant by these "Two Men."

Facing Detroit

Whether you think of going or not, whether you are minister or layman, the coming Convention in Detroit should command and hold the attention of every one of us. Because the expense of traveling is more, and the business outlook is uncertain, and very generally the thought is distracted from religion, these things instead of deterring our going should make the urge greater. Whatever it costs it will be worth the money, especially to the minister. The fact that a trying time awaits the Church when the world has greatest need of it, requires a well equipped ministry. The small minister will not do, therefore we are appealing to every church everywhere to exalt and expand its minister by sending him to this transforming and heartening gathering. And we want the laity there too. And both ministers and laymen can be there if the churches will take up this matter of expense and make it part of the budget. The whole matter turns now on some one getting busy and raising the money by subscription.

The Keynote of the Baptist Convention

"Fellowship in Christ" was the fine note sounded when the representatives of the great Baptist denomination came together to agree on a profession of faith which was to hold the members in efficient organization. This sect, which has boasted its freedom from all dogmatic tests, and has greatly prospered materially and spiritually, has come to recognize the need of a unity which requires something to unite around. When the test came, while the antique creed which was submitted with the prize of a million and a half dollars as the price to be paid was adopted by an overwhelming majority, a large and intelligent minority registered their opposition. But the Baptists have henceforth a creed, and though it is hedged round with protective conditions, it must be subject to growth and change, as is every living creed. The interesting fact is that already Baptists are beginning to interpret for practical service so that they can be loyal to their Church, and the lofty key-note with which they came together slips into the vernacular, "We are all in the same boat!"

The Changed Times

A new book with an interest vast and valuable, is the Life-Story of "Thomas Starr King, Patriot and Preacher," by the Rev. Dr. Charles W. Wendte, which has just come from the Beacon Press, and of which we shall have more to say later. In glancing through it we noted the topics of some of Starr King's lectures, and followed the lecturer's comment on the vast multitudes which flocked to listen. He said the halls were packed and he was amazed at the popular interest. We are wondering what would be the attendance in these days, upon even the most famous lecturer, who took for his theme "The Ideal and the Real," or "Sights and Insights," or "Substance and Show." The biographer states that all these, and other lectures which commanded wide attention, were simply amplified sermons dealing with ethical and religious questions. But the people came and came again. Starr King was a brilliant orator, but no more so than some of to-day, and the best we have would never think of commanding the multitude with a purely ethical discourse; at least in the title there would be the indication of some connection with some world activity or interest. The times have changed. But it is well for us to remember that it was the ethical passion of Starr King which held the West to the Union in the time of extremity. The ethical may not be as popular to-day, but it is the power which will direct the world if it can be put over to the people, and if the people will stop long enough in the mad rush to listen.

* *

"EN BLOC"

A SIGNIFICANT term was revived or adapted recently in our National Congress, superseding the long-established individual "Boss." There have been Czars in the political life of America as there once was a Czar in Russia. After generations of abuse the Russians rebelled, overthrew and slew their Czar and proceeded to run the government themselves, only to discover that there must be an individual head, or a composite head, a committee or a *bloc*, and it transpired that this *bloc*, composed of some two hundred thousand individuals, was a more autocratic Czar than ever had sat upon the throne. And there had to be a head of the *bloc*, a Czar of the two hundred thousand Czars—for a time there were two Czars of the Czars, but of late it appears there is but one—and so the circle from the dead Czar to the living Czar is complete, and Russia is no better off excepting in so far as the living Czar comes as the choice of the people while the dead came by inheritance, and the living may be displaced, and may possibly be representative of the people.

The political Boss in America won his position by fair or foul means, and held it through his own ability in the management of men and the control of events. The abuses of his reign have been many and our whole political system has been debauched. There have been many revolts against individual bosses, sometimes successful, more often a drawn battle resulting in the enthronement of a new boss, but the system endured. Recently the revolt has taken a new turn in Congress, with recognition that playing one boss against another does not help the situation, and therefore there must be group, or committee, or soviet action, or action *en bloc*. A group of individuals with a common purpose and method will get results, when the action of the individual is futile. This is a step towards democracy, perhaps not a very long one, but a step. A group of senators and representatives can be more powerful for good, and also for evil. Back of the idea is the abolition of one-man government, and any group will have an appeal for popular support just in proportion to the worth of that for which it stands to human service.

It is an interesting stage in governmental relations, whether of the state, municipality or church. It reveals the fact that one-man control has passed, or is passing; and it is to be welcomed and also watched, for there are dangers and blessings attached quite as aggressive as the past has known. It will be a serious day for the Church when it is in the grasp of any combine or "gang" or *bloc*, unless the group is representative of the whole body, chosen for efficiency, and serving because of loyalty.

What We Should Think About and Act Upon at Detroit

A Symposium

DEEDS, NOT WORDS

MORE action, less oratory. Less promises, more performance. Fewer resolutions and more common sense. A practical pension system for the aged minister or his aged widow. I have to laugh whenever the report of our Social Service Committee is read at our General Convention, which always contains words of criticism against our industrial concerns, because not one of the first-rate industrial houses has neglected to provide pensions for its aged employees. Which shows that some corporations have a soul! Personally I do not care for a pension; for when I am old enough to be junked and am in the way, I can use gas or drown myself. But I dread the thought and the fact of my widow spending her last and declining days caring for a boarding house or washing clothes for her living.

We ought to have, and generously support, a missionary flivver. This Universalist missionary flivver could be manned by two men, and they could travel from coast to coast advertising our glorious gospel, in the summer through the Northern states, and in the winter through the Southern states. Cigarettes, chewing gum and corsets are seemingly worth advertising. So is the Universalist Gospel.

H. E. Latham.

North Attleboro, Mass.

* *

A REVIVAL OF PURE RELIGION

WE are in the habit, rightly, of expecting great things from our National Conventions. Worcester was a record-breaker. Now it is Detroit toward which we are hopefully looking. With what high consecration shall it send us back to our homes for a more productive ministry in a world of need?

With all the emphasis that may be put upon statistics of money raised and spent, membership increased, new missions established, and boundaries extended, let us devoutly hope that the Detroit Convention may make history for our Church by inaugurating a movement for a revival of "pure religion and undefiled before God and the Father." This will be progress in the best sense, because it will mean a return to fundamental necessities.

We have had our campaign for money and our crusade for members. Let us now face the challenge of a new renaissance with its passionate insistence upon the fact that the most beautiful and most vital things in the world are the spiritual things of God and love and service.

Let us "Christianize the Social Order," if we can. Let us study the "psychological approach," if happily we can find it. But the center and circumference of all our seeking is this God-consciousness, making ourselves available as the mediums through which the life and love of the Eternal Father flows with increasing depth and breadth and volume.

The heart hunger of the world is not a doom, but a prophecy. That is our message and our mission. The future of our Church is wrapped up in our faith in the one and our faithfulness to the other.

The soil must be fertilized before it can be productive. We must look well to our ground plan. Only perversity refuses to see that present-day tendencies not wholly confined to circles outside of the Church threaten danger to its underpinning. Security is found in a reconsecration to the essential spiritual standards as we in the Universalist Church have conceived them to be. This is not to make progress backward. It is definitely and gloriously a forward step with God—God as the burden of our preaching; God at the heart of our worship; God in the home and in the personal life, as the necessary basis of a social service in which, more and more, the Church must spend and be spent with all earnestness and fidelity.

Arnold S. Yantis.

Manchester, N. H.

* *

GENUINE CHRISTIAN SERVICE

I SHALL not be able to attend this year's Convention, but shall not be without interest in its work, which I sincerely hope will be primarily along the line of Christian progress in the world at large rather than mere denominational growth and prestige. The Universalist Church will never be an imposing body, in point of numbers; nor is there any reason that it should be, since the distinctive principle of its faith is already permeating all other Christian bodies.

What our Church should aim for, above all else, is to become a most virile power for advancing the cause of *applied Christianity*. The days of doctrine and dogma are past. Denominationalism, *per se*, should be relegated to the limbo of forgotten things. Our Church can never lead in numbers or wealth. It can lead, if it *will*, in genuine Christian service. It has the spirit and the power, if rightly directed, to assume real leadership in the work of putting in active practise, in individual life, in the home, in the community, the state, the nation and the world at large, the principles enunciated by and exemplified in the life of the Master of Men.

Let us hope that the action of the Convention will tend to give such direction.

Henry H. Metcalf.

Concord, N. H.

* *

A DEFINITE MISSIONARY POLICY

CONCENTRATE upon a definite missionary policy. Do not try to do work in every promising field, frittering away effort in too thin spreading. Choose a few strategic points and make them "go," by sufficient backing. "Nothing succeeds like success." We have too many missionary points gasping for life: people in the contiguous territory are not attracted to them; it means sacrifice, poor unattractive surroundings, uncertain service. Converts to the faith can not be brought in under these conditions. Let a new move-

ment spell S-U-C-C-E-S-S from the first, in a good location—Oh! how we have blundered here—attractive building, preaching and music of high order, and it will win. There is no disgrace in abandoning places which have not succeeded; sell out and place the capital somewhere else. That is what a business house would do, and this is a matter of business—not sentiment.

A preacher who is heard in Washington, D. C., is preaching to the whole United States. Other communions are seeing this and are making it the center of the propaganda of their faith. They can teach us a lesson. Concentrate there. Build a church which will command attention and respect of the indifferent and the stranger. Back up the parish by placing a preacher there whose vital message will compel attention—let Lynn give up Dr. Perkins or Tufts College Dr. Hall; I am not choosing the man, but use illustrations merely. Washington is not a missionary point, I know, but make it national.

U. S. Milburn.

Salem, Mass.

* *

MY WORD ABOUT THE CONVENTION

THIS country and other countries are cleaning house after the disorder of war. To add to the confusion with nostrums and fads is folly; we must subordinate our convenience to the housecleaning, and get the country cleaned up physically, intellectually and spiritually.

And with churches, the same. To lop off useless expense and waste, and put our might against stagnation and sin, is the business of the Kingdom of Heaven among men. This Kingdom is our business, eternity is our line, and the world our customer.

Times are dull, customers hold back, but the cheerful salesman gets business where the drone gets none. Your prophet of business sees far ahead the revival of trade, and hastens the day by his inspiring and helpful leadership. And he gets ready, and does business before the other fellow. He only follows those older prophets, he but tracks after his greater Leader.

Leaving crazy ideas to those who specialize in them, let us align our Church behind law, order and love, and help make this country lead in those finer things of life without which all the rest is an empty shell.

Can not we reach up, and grasp that, in 1921-22?

If we can put our Church closer to the hearts of our own people, our own people will put that Church close to the hearts of the world.

James S. Stevens.

Hartford, Conn.

* *

OF PARAMOUNT IMPORTANCE

THE following seem of paramount importance for consideration at Detroit:

1. Disarmament (resolution for total).
2. Capital and Labor (resolution that both are necessary for healthy economic order but that both exist for a still higher good—namely, society).
3. Morals (resolution for a firm stand on morals; and for a more careful and responsible atmosphere in screen, stage, literary, political and civic life).
4. Divorce (by-law that our clergy shall not remarry divorced persons against whom the decree is drawn).
5. Theological Schools (resolution that they are not a law unto themselves but representative and preparatory).
6. Reaffirmation with liberal interpretation of our faith in God, Christ, Bible and Prayer.
7. Appreciation for noble service rendered and pledge for continued loyalty to the programs of the Rev. John Smith Lowe, D. D., and the Rev. S. G. Ayres of Japan.
8. Denominational willingness to federate with other groups when such federation requires no sacrifice of the fundamental victories of the liberal pulpit in America.
9. A call for the deepening of spiritual life as the sole fountain of private and public good.
10. Extensive and intensive program for the increase of our membership with no apologies to those who still think of Christ as a spirit seated in the midst of two or three lazy loafers.

R. H. McLaughlin.

Everett, Mass.

* *

WHAT I WANT THE DETROIT CONVENTION TO BE AND TO DO

I WANT the Detroit Convention to be a highly inspired and inspiring assembly, from which our Church as a whole and our widely scattered churches shall receive a great increase of life, power, and usefulness.

Some of the things which it should do, in my opinion, are these: (1) devote the greater part of its time to the matter of "business" rather than to the hearing of numerous addresses, allowing abundant opportunity for freedom of discussion, comparison of views, and deliberate action—with a sufficiency of rest periods for the promotion of both physical and spiritual digestion; (2) ratify the amendment tentatively adopted at Baltimore as to the General Superintendency; (3) openly acknowledge the fact that the action taken at Worcester in regard to our laws of fellowship was practically null and void on account of its illegality; (4) refuse to take any action authorizing a dual or a hyphenated denominational fellowship or any entangling alliance of a denominational character; (5) show an attitude of sincere friendliness towards all other Christian organizations and a desire to cooperate with them in extending God's kingdom; (6) take generous action for the building of a new church edifice in the city of Washington; (7) give a fresh impulse to our work in Japan; (8) range itself anew on the side of social justice and the use of the Golden Rule in industrial affairs; (9) adopt, and send to Congress, a vigorous resolution in favor of complete amnesty for all political prisoners, and the unqualified restoration of our constitutional right to free speech, a free press, and freedom of peaceable assembly.

Edwin C. Sweetser.

Philadelphia, Pa.

The Wisdom of the Workers

VIII Dramatizing Bible Stories

Inez Parshall

HOW can I cause my pupils to prepare their Sunday school lesson? How can I fix firmly in the minds of my pupils the Bible stories? How can I make the lessons interesting? These and similar questions we have heard many times in teachers' meetings, and in groups of people discussing Sunday school problems. Here is one answer to the above questions—dramatization. The Murray Graded Sunday School Lessons are filled with stories which lend themselves readily to dramatizing. Many can be enacted as soon as the story is heard, others require preparation. Nor does dramatization become monotonous, for it admits of many variations.

In the Florence Nightingale Class, the new lesson is presented in different ways. The teacher, or the pupil assigned, tells the new story and discusses it with the class; sometimes the pupils read the lesson from the Bible if it is one that can be readily understood by reading. Now if this story is to be reviewed the next Sunday by acting it out, the girls assign the parts and discuss the plans and setting. The real testing of their preparation comes the following Sunday when the "play" is given.

The first lesson of this kind that we had in the Florence Nightingale class was "The Feeding of the Five Thousand." The girls knew the story and had remarked about the different attitudes of the people in the crowd toward Jesus and the miracle. I told them, at this time, the Hindu fable of "The Blind Men and the Elephant," by John Godfrey Saxe, to show them how differently people may view the same scene.

"The first approached the elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! but the Elephant
Is very like a wall!"

"The second, feeling of the tusk,
Cried, "Ho! what have we here,
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an elephant
Is very like a spear!"

. . . . . .

"And so these men of Industan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right
And all were in the wrong!"

I suggested that each choose a character in the multitude that listened to Jesus, and on next Sunday tell about the miracle as she saw and interpreted it. Then, of course, each girl wanted to choose a name. One asked to be Elizabeth, the daughter of a Pharisee; one, Ruth, the sister of the lad who had five barley loaves and two fishes in his lunch basket; and Lena wanted to be a disciple, Andrew. Each girl enthusiastically promised to prepare her story so that she could tell it next Sunday. The result was so satisfactory that a few weeks later the girls gave their stories before the whole school. Since then we have often used this simple form of dramatization, for it developed the lesson from so many different angles. It involved the repetition of the story, but from different points of view. The Pharisee became a reality, the scene took definite form, and each girl felt as if she had actually been present at the miracle.

At another time we varied the reproductions so that no two pupils would tell the same story, but each would tell only the part of the events that she had seen. "Adonijah's Plot, or the Crowning of Solomon," was the assignment. One girl chose to be the maid-in-waiting on Bathsheba. She described the abode of King David and narrated the events which occurred there, and showed the diplomacy of Bathsheba. Another was a merchant's daughter, who rode on a camel with her father to the Pool of En-rogel and saw the feast of Adonijah. A third, a soldier's daughter, saw Solomon crowned at Gihon; and a fourth girl, at her own home, saw the processions and crowds in the street. This lesson was more dramatic, for the girls imagined that they met at the home of the fourth girl and there confided to each other what they had seen. A lesson similar to this was found in the New Testament, "Paul at Philippi." The jailer's daughter recounted to her little friends the strange events of the night before, when the earthquake opened the prison doors and still Paul and Silas did not escape.

Again, in reviewing a series of lessons on one theme, it appeals to the interest of the pupils to imagine they are a group of children living at that time. In the Murray Junior Lessons for the Third Year, Part II, we so reviewed "The Exile and Return of the People of Judah." The following were the characters assigned for the dialogue:

A Persian girl in the palace at Shushan in the time of Artaxerxes. An Assyrian girl in Babylon, at the time of the departure of the Jews. A Jewish maiden among those returning to Jerusalem. A maiden in Jerusalem before Nehemiah came. The daughter of a Jew who lived near the walls. A Jewish maiden at the Water-gate. Little Esther's grandmother who remembered the captivity.

Each little girl in the party was limited to a certain number of minutes to tell her experiences, so that there was time to hear all; and the subject was so divided that there was plenty for each to say. The projecting of the pupil's personality into the person of a girl of long ago made those days more vivid, and those people real human beings.

In some lessons it is better to have the pupils assume the characters in the story. In the story of "Naaman and Gehazi," one girl assumed the role of

the Samaritan slave, and urged the wife of her master Naaman to have him seek Elisha to cure his leprosy. Here was a splendid opportunity for the Samaritan maiden to use, for arguments in her speech to Naaman's wife, the miracles of Elisha that we had already studied. Lena prepared this speech and became quite eloquent. Naaman's visit to Elisha, and the perfidy of Gehazi, were two more good scenes for dramatizing. And so Rachel told of her journey to the land of Abraham and Isaac; Daniel recounted his experiences in Babylon; and a soldier of Gideon's Band recalled the strategy of Gideon and the routing of the Midianites.

The monologue or soliloquy presents another variation of the dramatic form. One pupil was Isaac, an old man almost blind. As he sat with his head resting on the palm of his hand, he spoke aloud his thoughts about his sons, their good and bad traits. He told how Esau knew the forests and was such a fine hunter; and how Jacob was shrewd and thrifty. A splendid chance for a similar soliloquy was found in Saul's journey to Damascus. His reverie just before his conversion, when doubts assailed him in regard to his attitude and actions toward the followers of Christ, was not too difficult for Juniors.

Pantomime is another dramatic form always enjoyed by even the smallest children. Esau selling his birthright for a mess of pottage, and Jacob receiving Esau's blessing, were well acted in pantomime by a class of Junior boys.

So far I have not mentioned costumes. They play a small part in these almost extemporized "plays" although in pantomimes there is a greater demand for them. Still the imagination is greatly helped if some attempt at costuming and stage "properties" is made. A sheet, a curtain, a shawl, make suitable Eastern robes. Chairs can be camels, mountains, and what not; and paper can be folded for various purposes. An excellent use of such materials was made by a class in our Sunday school in the opening exercises. The members of the class, dressed like the men and women in their Bible lessons, mounted the platform one at a time. One recited some Scripture verses spoken by his character, then stepped to one side to allow a classmate to occupy the center of the stage. Later the school guessed whom each represented. It was a concrete lesson in memory work and the dress of Bible times.

Although these dramatic devices have been simple in form, they have interested the children on account of the action, imagination, and mental alertness involved. Real dramatization of a story takes longer and requires more supervision. The results are pleasing to pupils, teacher, and also the school, for no worthy effort is allowed to go unappreciated by the whole school. How much the girls enjoyed acting out the visit of the Queen of Sheba to Solomon's palace, the House of the Forest of Lebanon, and the Temple! There was as great a demand to wave the fans and hold the shade over the queen as there was to be the queen herself.

On Children's Day, a class of Junior boys gave a dramatization of "Joseph and His Brethren" in three scenes. How proud were the boys who represented Pharaoh and Joseph, the prime minister! Yes, and Joseph in his coat of many colors was envied by all. The first scene was "The Selling of Joseph to the Merchants;" the second, "The Interpretation of Pharaoh's Dream;" and the third, "Joseph and His Brethren in Egypt." Such work stimulates interest in a class of boys, especially if they write the dialogue, and plan the costumes. Still the mere learning of such a play has its benefits.

In the simpler dialogues two pupils may be assigned parts and together they may write the dialogue from the Bible story, each of course writing his own part. For instance, one may be Rebecca at the well, the other Eliezer come to get a wife for Isaac.

Selections from other literature may be dramatized to bring home a truth in the lesson. The Florence Nightingale class had learned the Hundredth Psalm, a required memory selection. In connection with this, one of the girls read the scene from "Miles Standish" in which Priscilla sits spinning in her home, and singing, "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing." The girls thought it would be very appropriate to dramatize this scene for a special Thanksgiving program. Although the chanting of the Psalm was difficult for our Priscilla, she mastered it.

This calls to mind another bit of memory work that the same group of girls did that winter. This was dramatic only in that the reciter became a story-teller and the class the listeners. The selection learned was "The Prodigal Son." I was very proud of the splendid way the girls told that famous parable in the words of the Bible.

Many ways have been used to make the Sunday school lessons attractive and vital—debates; letters to friends about Bible scenes, incidents, and people; booklets; memorizing; story-telling; map work; and picture collecting. Still the simpler forms of dramatization have seemed to me to bring the best results. The variety of form which constantly offers something new appeals to the Junior. The opportunity given for self expression is beneficial to both pupil and teacher. The pupil finds himself and cultivates his powers, and the teacher keeps alive and becomes better acquainted with her pupils. She can in this way inspire her pupils to attend class regularly, to prepare their lessons enthusiastically, and, it naturally follows, to learn something. Commensurate with the amount of time put on dramatic study are the results obtained. The facts in the lesson story only may be enacted, or outside reading about the manners, dress, and customs of the people may be obtained, and more finished work may be done. The class feel that they are really accomplishing something, they look forward to the class period, and grow in knowledge and in numbers.

Akron, Ohio.

* * *

The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at Thy gate.

Selected.

Rights and Duties---A Lay Sermon

R. S. Galer, A. M., President of the General Convention

Bachrach

REVOLUTIONS are usually visible to the naked eye. Evolutionary methods are quite often invisible. If thrones are overturned, men and women massacred and property destroyed by a mob, the whole world knows about it. On the other hand, a subtle change in the world's psychology, which will radically alter the political and economic life of society, may creep in unnoticed. And yet the clear observer may discern the signs of impending changes if he interprets current events aright.

In my opinion we have reached the "peak" of an epoch, almost without attracting attention, and are now about to enter another epoch differing radically from the one just closing. The two eras may be characterized by two words which represent their controlling ideals—Rights and Duties. Let me briefly explain what in my judgment is impending—a transfer of motive in human relations that will ultimately cast into insignificance the greatest changes in the history of human society.

The world has for centuries been struggling to achieve "rights." It is now advancing to a new standpoint—the performance of "duties." The struggle for rights has been a long one—most difficult, most bitter, but brilliantly successful in these later years. From days of autocratic rule to days in which Bolshevik doctrine is boldly preached even in free America is a tremendous journey, measured in thought miles. Acts, too, are almost as free as thoughts in the new strange modern world swirling about us in such unaccustomed motion. On the whole the progress has been beneficent if we shall only know how to use our bewildering freedom, a lesson we are just beginning to learn. We are now ready for another step—a leap into a moral realm which is to emerge from the era of political thought and struggle.

Out of politics into ethics. This is the classical phase of evolution we are to witness and assist. Out of material facts into theories, out of political theories into spiritual facts. The race must make this last ascent, for assuredly it is a steep that looms before us and never before in history has man seriously attempted it. We have been so busy conquering the material universe we have had but little time for spiritual cultivation. What I mean is intensive culture, as the farmer uses the term, of our moral faculties, with conscious purpose as we plow and harrow our own human qualities to make them grow and bloom, and teem with rich harvests, on a scale large enough to be termed social.

The era into which we are to enter if the race is to progress or even survive is one in which a man shall measure his worth not by his rights, but by his duties; not by what he has or enjoys, but by what he can give and how much he can serve. Altruism, from being a dream or a goal, must become a reality and a method. Individual development must be succeeded by objective functioning. Self-expression in this new role is not satisfied with lavishing its efforts upon the ego, but must in obedience to a higher law overflow and flower in loving attention, developing unselfishness in deference to the universal law of exercise and growth.

Man is entirely justified in insisting on his rights. He justifies the universe by performing his duties. To contend for rights is necessary in a world based, necessarily, on certain phases of man's development, on selfishness. In a society "red in tooth and claw," it takes a long and fierce struggle for the weak to obtain justice from their stronger fellows. It has characterized every race above savages, and runs through all forms of government—this eternal struggle for human rights. It has expressed itself in bloody revolutions, has written itself in codes and constitutions, has established customs with the force of law, has invaded the sacred precincts of religion. Its victory is well nigh complete. Political forms everywhere have yielded to its resistless force. A few more struggles in economic and industrial fields and all necessary rights will have been won.

Over into another field the course of history now takes its way. Having obtained human rights the crucial question is what to do with them. A wise human philosophy asserts that man must divert and direct his energies from the old selfish struggles into the new realm of altruistic service. The emphasis shifts from rights to duties, from selfishness to service. If men's actions could be segregated, so as to affect only the actors, the question need not be raised. But every action affects society as well as the individual. All our acts have social implications. More and more as the world grows smaller and more nearly a unit the social importance of every act is magnified. Before us the problem looms large—how to guide and encourage the vast human forces continually being created in the bosom of society into channels that shall help the weak and strengthen all. It is a stupendous problem which in its spiritual aspects it is the precise and solemn duty of the Church to attack and solve.

I do not mean to intimate that the Church has been blind to the great ideal of unselfishness, or remiss in its duties in this respect. Ministers have always prophesied and prayed that the lesson of the good Samaritan may become universal. But for the most part they have been voices crying in the wilderness. The world has not listened to their pleadings or heard the golden voice of Duty. There is no doubt but the great volume of their unselfish teaching is bearing fruit, and is the principal facter in the mighty transformation now taking place in the conscience of the world. In spite of the great World War and the apparent dominance of selfishness in the life of nations, the signs are not wanting that there is a higher ideal and a keener conscience active throughout society than ever before.

The basis of the old order was selfishness. It was a necessary and beneficent motive. It has been selfishness that has harnessed material nature into man's

service, that has developed the continents, bridged the rivers, conquered the air, made steam and electricity into willing servants. Only a mighty impulse could drive man on to this stupendous, heart-breaking task. His back must be lashed by poverty and his efforts stimulated by the rewards of labor for himself and his family. He must be assured that he might enjoy the fruits of strenuous toil and be safe in his merited acquisitions.

How well the motive worked is plain on every page of history. With incredible patience and zeal man has assumed the mighty task. He has shrunk at no danger, stopped at no toil, has plunged eagerly into every untried and impossible experiment. The world has yielded to his strenuous importunity. To a great extent nature is now his servant and helpmate and performs his tasks, until to-day he is able to create more than he needs, and has power to spare in satisfying the multiplying desires of a rapidly expanding soul.

The basis of the new order is unselfishness. Not that we shall lose sight of self—that would be fatal in its results. We shall still be compelled to provide for the necessary wants of the body, the culture of the mind and soul. The individual soul will pile up its treasures as the bee its honey. But those treasures are to minister not only to their possessor, but to all within the reach of his influence. He is to dispense them as lavishly, as freely, as if his possessions were unlimited. He is to be a miser only that later he may be a spendthrift of this golden coin. He acquires that he may share with others. The future is to witness such an outpouring as the world has never seen before—loving hearts touched, loving hands outstretched, loving ministrations without price and without stint. Man's brotherhood from being a dream must become a reality, must come out of the clouds and descend to earth.

Altruism in its ultimate analysis is an enlightened selfishness. How much larger we grow when engaged in fruitful service. How much more efficient we become when our hearts are thinking of others, instead of being centered on self. The soul develops an unexpected power of expansion when it looks out over a world which is not a field to be exploited, but a garden to be cultivated and to which all shall be invited.

How to cultivate this altruism without losing the spur and incentive which selfishness affords is a most difficult problem. Probably this development can come only slowly, which is no doubt to be preferred. Such a radical change of outlook may confuse many a soul. But as the eye can gradually adapt itself to brilliant sunlight, so the soul may become accustomed to new inward impulses, heretofore embryonic and but recently unfolding themselves in new forms of action.

Here is a most inspiring mission for the Church. For the Universalist Church especially, what a magnificent opportunity! For we are in a position to take advantage of the grand motto of the new era—the oneness of mankind. How Universal Brotherhood lends itself as the very essence of the new Social Order! Our doctrines as to the Fatherhood of God and the Brotherhood of Man could not have been framed so as to apply more aptly to the social movements of the age, movements which have their origin in religious inspiration and which introduce ethics into business as a necessary partner. We are directly in line—ahead of our fellow Churches in slogans already in use and mottoes thoroughly ingrained—for an evolution out of selfishness into unselfishness, a forward movement from Rights to Duties. And we have no lessons to unlearn or mottoes to erase. We have long preached the essential doctrines that must be at the basis of the world's next great step in social evolution—the unity of God, the leadership of Jesus, the common life and destiny of man. Let us take new courage. Let us say to each other, "Forward, march." Our faces are set to the inevitable future, our program the only one that insures success. We have built upon sure foundations, and we are bound to become the prophets and interpreters of a New Era.

A Larger Work and an Added Worker

Miss Sarah Morgan, Experienced in Many Lines of Sunday School Service, Becomes the Colleague of the President of the General Association

YOU will be glad to know Miss Sarah Morgan. And you *will* know her soon and well, it is to be hoped, for she is to become at once a full time worker for the General Sunday School Association, and will spend much of her days in field service among our churches.

She has been needed for a long time. At the Murray Grove Convention it was recognized that, while opportunities were multiplying, there could be no great increase of labor without enlargement of our working force. That was a gathering with vision and enthusiasm, giving the command for progress to the Executive Board and emphasizing the order with an offering altogether unprecedented in amount. "Secure an additional worker and do it at once," was the injunction.

The will of the Board was good. But no swarm of hundred-per-cent-efficient men and women appeared to apply for the new position. It would have been folly to invite other than the right one, and it is only very recently that the right one has appeared, heard the call and said, "Here am I." But for our patient waiting we are to have ample reward, inasmuch as we are to have the best thought and the consecrated endeavor of a young woman fitted by ability, character, spirit and experience for the delicate and arduous duties that we offer.

Many people will say, "Miss Sarah Morgan—why that name sounds familiar—why, she is the young lady who taught at Ferry Beach last year and at Murray Grove this season." Yes, she is the same one, and her excellent work at those institutes helped to convince us that she was the leader pre-eminently fitted for our tasks.

Miss Morgan says that she was "born, christened, educated and confirmed in Nashua, N. H." A life-long Universalist, she has ever been loyal in service for the local church, and she is now promoted from her position as supervisor of the Nashua Sunday school to this work of denominational scope.

She was graduated from Emerson College of Oratory in Boston, attaining exceptionally high rank in her studies. In the high school at Livermore Falls, Maine, and the Hawthorne private school of Lewiston, she taught physical culture and expression. Having a strong inclination for Christian service, she became assistant pastor of the Baptist church in Lewiston, but "without lowering her Universalist banner."

Then the home church wanted her and she returned to Nashua to give her entire time to the strong Sunday school of which Vice-President Edwin Morey is the active superintendent. Her talents have attracted attention outside of her own church, and for two years she has taught at the Northern New England Summer School of Religious Eeducation at Durham, and she is now State Superintendent of Elementary Work for the New Hampshire Sunday School Association.

This fine, Christian young woman, full of energy, having, as she says, "a natural taste for hard work," comes to us at great personal sacrifice to give us her best. Both the old and the young will love her and respond to her message of good cheer. So our prayers are answered. So our cause is to be blessed.

To Miss Morgan may be given the assurance of appreciation and hearty support. The attitude of the Executive Board is indicated by the fact that she has been asked to become, not the President's helper or associate, but his colleague. Sharing both his field and office work, she will partake also of his honors and joys. The Board welcomes her with gladness and will stand by her as it has the President.

So, also, the entire Church will meet her half way, or more than half way, listening carefully to her counsel and laboring faithfully to carry it out. We all are happy to have Miss Morgan. We shall make her happy to have us.

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PARABLES OF SAFED THE SAGE

The Parable of the River and the Bay

I SAT before a Window that looketh out upon a Bay, where the Great and Wide Sea cometh in. And I beheld, and lo, there came toward me a broad Yellow Streak, and it came over against me, and pushed out from the other shore. And the waters of it mingled not with the waters of the Bay, but kept as it were their own bounds, as if it had been said: Thus far shalt thou come and no farther. But it came across until it came nigh unto me, and it turned and moved out toward the Sea. And I watched it for an hour, and yet another hour, and then some, and the Yellow Streak was all the way out to the Ocean, as far as I could see.

And I inquired of my friend, and he said unto me, It is a certain River, that floweth down from the hills, and cometh unto the Bay beyond the headland so that thou seest not the mouth of the River. And the River teareth down the hills where there is Yellow Clay, and it cometh thus laden until it meeteth the blue waters of the Ocean where they enter the Bay.

And as I still gazed, behold, the tide turned, and the Yellow Waters ceased to flow into the Bay; yea, the blue waters of the Bay flowed upward into the mouth of the River, and the Yellow Waters were stayed; and the water of the ocean filled the channel of the River for it may have been a score of miles. And the waters of the Bay were blue and the waters of the River received of their blueness.

And my friend said, Thou seemest to be interested in that strip of water that aforetime was yellow and now is blue. What seest thou?

And I said, I behold a parable of Human Life. For the influences of evil flow where they would empty into every man's being, and there is in every man a channel where might run a Yellow Streak.

And he said, How then shall any man escape?

And I said, Look before thee, and see what thou beholdest, for what thou seest, that is the remedy.

And he said, I see the Incoming Tide, and how the waters of the River can not prevail against it, because the Ocean is mightier than the Stream.

And I said, Even so the tides of Righteousness and High Resolve flow out of the Immeasurable Ocean of Goodness and Truth; and if a man dam them not back, they will wash out the Yellow Streak that is in him, and fill the channel of his life with the blue clear waters of Virtue and of Truth.

And he said, That is worth thinking about, and hereafter when I behold the River and the Bay, I will think of these things.

Yea, and they are well worth thinking about.

* * *

VERMONT AND QUEBEC ANNUAL CONVENTIONS

The Rev. George F. Fortier

The annual sessions of the Universalist Convention of Vermont and the Province of Quebec, with those of co-operating organizations, opened at the Universalist Church in Brattleboro on Monday, Aug. 29, at 4 p. m.

The first session was devoted to the Y. P. C. U. It opened with a workers' conference in charge of President Earl B. Smith of Rutland, assisted by the Rev. Stanley Manning. The session was notable for the rather exceptional number of actual delegates present at the first meeting.

At 6 p. m. the women of the parish served a banquet for the Y. P. C. U. and its friends, which developed into one of those "pep" affairs for which the Vermont and Quebec young people are becoming famous. State and local songs and cheers were given with a vim. We think it is the first time that delegates from Junior Unions have entered into the proceedings of this Convention.

The evening session opened with President Smith in the chair. Devotional exercises were conducted by the Rev. W. A. Cate of St. Johnsbury. President Smith then delivered the annual address, recounting the work of the year and making recommendations for the year to come. The annual raising of funds by pledges from the floor of the Convention was conducted as usual by Field Agent George F. Fortier and pledges approximating $200 were received for the work in the home field. The evening service closed with the "Key-Note" Address delivered by Percy T. Smith of Barnard. During this and the other evenings of the Convention, most acceptable music was offered by the organist and choir of the Brattleboro parish.

The historic sunrise service of the Vermont and Quebec Y. P. C. U. was conducted by Miss Helen Waterman. Thirty-

five young people considered most seriously the subject, "Life's Morning."

The actual business session of the Convention opened at nine o'clock with devotional service conducted by Earl Heath of Derby Line. The reports of officers and departmental leaders showed a membership of 174 senior and fifty-seven junior members, affiliated with sixteen Unions, twelve seniors and four juniors. The treasurer's report showed all bills paid and a small balance in the treasury. An address was delivered by the Rev. Stanley Manning and the occasional sermon was offered by the Rev. Arthur B. Coxon of Rutland. The Committee on Resolutions reported, stressing particularly the pledge of the Vermont and Quebec young people to loyalty to the work of State and National organizations. The following officers were elected: President, Earl B. Smith, Rutland; vice-president, Clarence Wiley, Bellows Falls; secretary, Elizabeth Walker, Rutland; treasurer, V. H. Winchester, Brattleboro; trustees, Ruth Sargent, Brattleboro, Rev. W. A. Cate, St. Johnsbury, Russell L. Davison, Barre; Field Agent, George F. Fortier, Morrisville.

The annual session of the Women's Universalist Missionary Association of Vermont and Quebec opened at two o'clock on Tuesday afternoon. The larger part of the afternoon was devoted to business, which showed a most successful year's work. The president's address was delivered by Mrs. George F. Fortier of Morrisville. The principal address of the afternoon was given by the Rev. Nelson L. Lobdell of Victor, N. Y., dealing with the Japanese Mission. A brief address was also given by Mrs. Katherine B. Haskell, field worker in North Carolina. The treasurer's report showed that all bills and all deficits of previous years had been paid with a rather exceptional balance left in the treasury. During the year the Association had paid into the treasury of the national organization the sum sufficient to make all of those who had been life members of the state organization previous to the present arrangement also life members of the national organization. The following officers were elected: President, Mrs. George F. Fortier, Morrisville; vice-president, Mrs. E. H. Akley, Brattleboro; secretary, Miss Martha A. Jenness, St. Johnsbury; treasurer, Miss Rena A. Paul, Wells (P. O. Granville, N. Y.); trustees, Mrs. R. F. Johonnot, Bellows Falls, Mrs. F. O. Hokerk, Barre, Mrs. A. N. Sherman, Williamsville.

The annual session of the Universalist Convention of Vermont and Province of Quebec opened on Tuesday at 7 p. m. with President George C. Felch of St. Johnsbury in the chair. Welcome to the Convention was given by Ferris R. Vaughan, president of the Brattleboro parish, after devotional exercises under direction of Rev. Arthur G. Coxon of Rutland. President Felch responded to the welcome and then delivered his annual address, which was a masterly effort. After the appointment of session committees, Mr. Felch turned the meeting over to the Women's Missionary Association, Mrs. Fortier in the chair. Two addresses were delivered, one by Rev. Fred H. Leining of Providence, R. I., representing the Foreign Mission Board, and one by Mrs. Katherine B. Haskell of North Carolina, outlining the work in that field. The annual collection for the work of the women's organization was a generous one.

On Wednesday morning opened the business session of the Vermont and Quebec Convention. The session was given up to the reports of officers. The treasurer's report showed receipts of $4,144.08, and all bills paid with a balance of $322.55. Permanent fund now amounts to $23,100, Gain and Loss Account $964.27, Trust Funds $17,712.21. Total funds $40,812.21, not including Gain and Loss Account. The Fellowship Committees report showed twenty-three clergymen and four licentiates in fellowship; seven transfers to other states; four receptions from other states; two receptions from other denominations; two licenses granted. The Committee also reported the death of two active clergymen during the year. The Secretary and Superintendent's report stated the condition of the parishes in the Convention and reported six parishes anxious to settle pastors.

The occasional sermon was delivered by the Rev. Clarence A. Simmons of Washington. Mr. Simmons called attention to the fact that this was the twenty-eighth anniversary of the delivery of the occasional sermon before this Convention by his father, the Rev. J. F. Simmons. We think it is the first time in the history of the Convention that father and son have delivered this sermon. The eleventh annual communion service of the Convention Church was then conducted by the Rev. George F. Fortier, pastor of the Convention Church, assisted by the deacons of the Brattleboro church. This service embraced a brief memorial service for four friends of the Vermont Convention who have passed away during the year. Brief eulogies were delivered, by the Rev. John S. Lowe, D. D., for the Rev. Nathan S. Hill, by the Rev. C. R. Stetson for Mrs. Malvina C. Bingham, by George C. Felch for the Rev. Walter Dole, D. D., and by the Rev. George F. Fortier for Rev. C. E. Bingham.

On Wednesday afternoon, according to instructions received from the 1921 Convention, the Sunday School Commission called together delegates from the Sunday schools of Vermont and Quebec. Three superintendents, fourteen teachers, one officer and twelve pupils were present. Upon motion, all present were made official delegates of the Convention. Upon the query as to why we should add another organization, reply was made that it was part of the policy of the General Sunday School Association to work through state associations. It was thereupon voted to organize. A nominating committee brought in the following list: President, Rev. F. O. Hokerk, Barre; vice-president, Mrs. Leon Leader, Brattleboro; secretary and treasurer, George F. Fortier, Morrisville; members at large, Miss Mary D. Gates, Morrisville, and Gary S. Heath, Derby Line. The newly elected officers were given authority to prepare constitution and by-laws to be submitted to the next Convention. The officers and members at large were constituted an executive board and given authority to act during the coming year.

The meeting was then turned over to Carl A. Hempel of North Attleboro, Mass., who, after an address outlining the work and aims of the General Sunday School Association, proceeded to conduct a discussion of Sunday school problems and methods.

On Wednesday evening, after a brief devotional service conducted by the Rev. R. F. Johonnot, D. D., of Bellows Falls, addresses were delivered by the Rev. George F. Fortier, Superintendent of Churches, in the absence of the Rev. Richard H. McLaughlin of Everett, Mass., and by the Rev. John S. Lowe, D. D. Dr. Lowe gave an inspiring accounting of the work of the General Convention in administering the funds received to date from the Drive. The annual collection for Convention expenses was then received.

The final business session of the Convention on Thursday morning was devoted to the consideration of the reports of the session committees. The Committee on Official Reports recommended the printing of the Superintendent's report. Mr. Russell L. Davison, Principal of Goddard Seminary, offered the use of the seminary multigraph for doing this work and the offer was accepted. Resolutions were adopted (1) thanking the Brattleboro parish; (2) endorsing the Disarmament Conference and urging our ministers to aid in making this conference a success by inspiring a sentiment favorable to the ends aimed at by President Harding's invitation to the Powers; (3) expressing belief in the efficacy and success of the eighteenth Amendment to the Constitution of the United States and opposing all efforts to weaken the Volstead Act under which this amendment is now enforced; (4) opposing the continuance of all gambling schemes at state, county, town or district fairs; (5) urging the Executive Board to hold the session of the Convention if possible in September; and to consider various new plans of forming the program of the Convention; (6) urging that the business of the Convention be condensed to a single day; (7) in memory of Rev. C. E. Bingham and Rev. N. S. Hill, active clergymen of this Convention who have passed away during the year.

The following officers were elected: President, George C. Felch, St. Johnsbury; vice-president, F. R. Vaughan, Brattleboro; secretary, George F. Fortier, Morrisville; treasurer, R. L. Richmond, Rutland; trustee for three years, George A. Perry, Springfield; preacher of occasional sermon, Rev. E. P. Wood, Brattle-

boro. Place of next Convention, Springfield. Fellowship Committee, Rev. C. R. Stetson, Springfield, Rev. F. O. Hokerk, Barre, Rev. R. F. Johonnot, D. D., Bellows Falls, A. L. Cady, Bethel, W. H. Gladding, Randolph.

The concluding address of the Convention was then delivered by the Rev. N. L. Lobdell upon the work in Japan.

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THE DETROIT CONVENTION

Churches Entitled to Send Delegates

According to the Constitution of the Universalist General Convention each parish in fellowship with a State Convention or with the General Convention is entitled to representation in the biennial sessions of the Convention by its minister and one lay delegate. The only limitation on this representation is contained in Article II, Section 2, of the Constitution, which reads as follows: "To be entitled to such lay delegates and in order that its minister be eligible to be a delegate, every parish must maintain its legal existence and support public worship regularly and make a contribution on quota to the General Convention, during each of the two years prior to the meeting of the said Convention." (Manual, p. 10.)

We are publishing herewith a list of parishes which up to Aug. 31, 1921, have fulfilled the quota requirement of this section and are entitled to representation by minister and one lay delegate at the Detroit Convention next October. The ministers and officers of churches not listed here are urged to take up this matter at the earliest possible moment to insure seats at the Convention.

Churches Having Paid Part or All of Quota Last Two Years

1919-1921

Alabama: Brewton.
California: *Riverside. Santa Paula.
Canada: *Olinda, Ont.
Colorado: Denver.
Connecticut: *Hartford. *Meriden. New Haven. *Norwich.
District of Columbia: *Washington.
Florida: Pensacola. St. Petersburg. De Funiak.
Georgia: *Atlanta. Americus.
Illinois: Avon. *Chicago, Redeemer. Chicago, St. Paul's. *Elgin. *Galesburg. Joliet. *LeRoy. Litchfield. Peoria. Sharpsburg. Stockton. Table Grove.
Indiana: Anderson. Muncie. Roann. Peru. Galveston. Manchester.
Iowa: Mt. Pleasant. *Osage.
Kansas: Junction City.
Kentucky: Crofton. Hopkinsville.
Maine: Auburn. Bangor. Biddeford. Canton Point. Canton. Hallowell. Hope. *Gardiner. North Jay. West Paris. Rumford Point. Sangerville. Stockton Springs. West Sumner.
Maryland: *Baltimore.
Massachusetts: Attleboro. *Boston, Jamaica Plain. Beverly. *Braintree. Chatham. Fitchburg. Franklin. Gardner. Gloucester. Gloucester, Annisquam. *Haverhill. Lawrence. *Malden. *Medford, First. *Monson. New Bedford. North Adams. *Norwell. Salem. Somerville, Third. Southbridge. *Springfield, St. Paul's. *Stoughton. Weymouth, North.
Michigan: Concord. Detroit. *Farmington. Lansing.
New Hampshire: Alstead. Claremont. Dover. Hinsdale. Kingston. Manchester. Marlboro. Nashua. Winchester. Woodsville.
New Jersey: Newark.
New York: *Albion. *Binghamton. *Brooklyn, All Souls. *Brooklyn, Our Father. Buffalo, Grace. Canandaigua. Canton. Dexter. East Aurora. Friendship. Hamlin. Hornell. Little Falls. *Lockport. Madison. McLean. Middleport. Middleville. Morris. *Mt. Vernon. North Salem. Perry. Rochester. Sherburne. *Syracuse. Winthrop. Schuyler Lake.
Ohio: Belpre. Bryan. Cleveland. Columbus. Eldorado. Greenville. *Jersey. Kent. Le Roy. Little Hocking. Mason. Milford. Mt. Carmel. Mt. Gilead. *North Olmstead. Norwalk. *Plain City. *Springfield. Summit Station.
Pennsylvania: Brooklyn. Girard. *Linesville. *Mansfield. *Philadelphia, Messiah. Philadelphia, Restoration. Sheshequin.
Rhode Island: Harrisville. *Pawtucket. Providence, East. Providence, Mediator. Woonsocket.
South Carolina: Mountville. Feasterville.
Vermont: Felchville. Jacksonville. Morrisville. *St. Johnsbury. Wilmington.
Washington: Tacoma.
West Virginia: Fork Ridge.

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*Indicates partial payment.

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

REVIEW LESSON FOR THE QUARTER—SEPTEMBER 25

Author's Note

In the summer of 1920, I agreed to write each week for a year a brief on the text of the International Sunday School Lesson, a period completed with this review. There has been much kindly reaction, some kindly criticism, and once or twice a note needing some other descriptive adjective. This column has not attempted any analytical study of the entire text, much having been passed over entirely. Its intent has been merely suggestive, and the responsibility of any interpretation lies with the author. These notes have been constructed too hastily, in the midst of other tasks, to even minimize possible errors. Perhaps the work can be best classified under the slogan of the Columbus pulpit, to wit: This pulpit will not step on anybody's toes for the sake of stepping on them, neither will it keep quiet on any subject for the sake of keeping off of them. We give the best answer we have to any question under discussion; our answer is right—or else somewhere there is a better answer; and if you have that better answer, we are more anxious to get it than you can be to give it. In concluding the series the author expresses his deep appreciation of the almost unanimous courtesy of the readers. Now to review.

Early Life of Saul—July 3

The man in miniature. Isolation of racial and national tendencies is being affected by transforming experience toward some universal human relations. Paul becomes the apostle to the Gentiles. Rights are always wedded to responsibilities. July fourth needs now emphasis on latter. Non-military memorials are less spectacular and lend themselves less easily to advertising but are no less important for the peace which is supposed to be the object of all military endeavor.

Saul the Pharisee—July 10

Action and reaction. Paul begining to preach Christ finds others ready to do to him what he had been ready to do to others. Stoning the prophets. We do not stone prophets after their prophecies have been fulfilled. Read Matthew 23 : 29-33. Later we use the stones for monuments. Possession of past scripture does not save. Its application and use will. With thought and without. Early conclusions often erroneous. Flat earth—bleeding to cure disease. We are just as simple about social and industrial conclusions to-day. Should have made Germany our mission field. But now we should learn to do more in Japan.

Conversion of Saul—July 17

Going the limit you run into God. The prodigal son, Saul on Damascua road, illustrate. Stone the builders refuse becomes the corner of new temple. God would not take away the fighting spirit but He would redirect its objective, as against "spiritual wickedness in high places." Doggedness of dogmatism. Men who believed in evolution wanted miraculous creation for a League of Nations. Strong men, convinced of error, if honest,

confess, but as with Saul it takes time to reconstruct life. Getting children started right is most important Christian job, therefore.

Saul Proclaims Jesus as Christ—July 24

Paul's period of probation. Three years of quiet meditation, follow conversion. Desert experience—alone with God. The convert is a suspect. Confidence must be won. It is not inspired by a history of persecution. Friends and enemies. Paul finds it hard to convince the Christians of his sincere conversion. But Barnabas vouches for him. It has been easier, however, for Paul's old associates to believe he had turned his back on them. They seek his life. New friends save him. Christianity not automatic. It needs human efforts to work God's will.

Saul Teaching at Antioch—July 31

Starting the separator. Emigration is often God's plan in operation, whether as to nations or denominations. Christians scattering from persecution become divine evangels. They who go out do not escape human contacts but find new and larger ones. God can not be enjoined by human opposition. Earlier human separations are the necessary foundation for Universalism, the inevitable religion of to-morrow. The long reach of teaching. Jews, by teaching, carry salvation to the Greeks. Quakers recommend teachers instead of soldiers for Mexico. First collection box. Disciples teach giving. Prototypes of Hoover. Missionaries teaching in Japan or Mexico are cheaper than armies and navies. Foreign fields ignore sectarianism, act like Christians.

Paul in Cyprus and Antioch of Pisidia—August 7

The real apostolic succession. The church that isn't missionary belongs to the apostolic secession, not succession. The missionary is God's traveling man. He needs accident insurance, more against the neglect of his friends, than for the attacks of his enemies. Unconscious preparations for work. How God prepared Moses, David, Jesus and Paul, but they all need help of other humans. Carey going to India, said: "As I go down into the mine, I depend upon you to hold the rope." Personal relations in Christian work. Missionaries do not cease to be human. Paul and Barnabas begin work at the latter's birthplace. Paul performs what is called a miracle, which now would be instantly ascribed to the power of suggestion.

Paul in Iconium and Lystra—August 14

Expansion and its origin. These missionaries always begin work with Jews. "Not to destroy but fulfill." Healing as concrete helpfulness. At most the miracle is less than the message. Kindness needs no interpreter. Each hears it in his own tongue. Advance by reversal. Old religious thoughts of bribing God give way to God seeking men through men. Accelerated popular reactions. Organized oppositions from those whose prejudice and profit have been interfered with. Compare Pittsburg Employers Association and its recent attack on Y. W. C. A.

Paul Prepares for World Conquest—August 21

Ceremonial vs. spiritual. The argument on necessity of Christians conforming to Jewish rituals. Attitude of willingness to talk over differences important to modern Christianity. Decision for spiritual interpretations of the home church. Compare attitude in history of church divisions. Compare presence of tolerance in making America a nation, after winning revolutionary war.

From Asia to Europe—August 28

Doors that stay shut as showing God's way in pointing out another direction. Missionary answer to critics who say there is enough to do at home: "Go and do it. As for us our door opens abroad." Choosing or accepting. The "led life" wonderful in peace. On the edge of Europe. God sends Christianity from Asia to Europe, then to America, and then back to Asia. Shut doors bear the motto: "Here is the patience of our Father manifest."

From Philippi to Athens—Sept. 4

Appeal to law by those who break law, or at least crack it, when religion touches their purses. There is no simple gospel. The preaching of Christ's Golden Rule interferes with all injustice. They who practise injustice stir mob passion. Lynching parties and Ku Klux Klan are illustrations. Prayer-meeting in prison. Divine-like conduct unlocks divine power beyond all human comprehension. Earthquake offers release. Paul and Silas do not use it. By this unexpected action jailer is converted, and magistrates compelled to reverse prison sentence.

Paul in Athens—Sept. 11

Idleness of idolatry. Idols will not work whether they be idols in Athens or in America. Paul develops diplomatic ways of approach. Epicureans and Stoic philosophers call him "babbler" but his "soft answer" secures him a hearing. Preaches a Universalist sermon on Mars Hill. Finding common ground important to success of Christian workers. Salvation Army used as illustration. The ultimate altar "To the unknown God." Paul plants flag of Christ on that altar. Many such an altar in lives all around us, if we can only find the right angle of approach. Judgment of departed ignorance. When men know the result of armaments they have no cloak for the sin of continuing them.

Abstinence for the Sake of Others—Sept. 18

Personal liberty always modified by social relations. Parents affected by advent of child. Community obligations, some fixed by law and some by voluntary action. To acknowledge responsibility is to abstain from the easier neglect of irresponsibility. Things lawful may not be expedient. We must not judge the other fellow's conscience unless we are willing that he should judge ours. Judgment and church discipline. Jesus on the beam in own eye. Paul's clear statement: Romans 14 : 22-23. James defines sin: James 4-17. Preference not sufficient to class as conscience. Preference introduces sectarianism and partisanship. Debate on League of Nations used as illustration of difference.

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NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

He Hath Made of One Blood All the Denominations That Dwell upon the Earth

In a Pennsylvania mountain community in a Westmoreland county, Christians of all kinds are planning to worship in the same church building. The meeting house will stand on a hilltop to the glory of God. It will be necessary to have three movable altars to glorify him properly—one for Catholics, one for Episcopalians, and one for those who are less particular about altars—but they will all be under the same roof. The sects that will be thus grouped include Baptists, Methodists, Presbyterians and Dunkards besides representatives of smaller bodies. The brother of Secretary of the Treasury Mellon, a prominent Pittsburgh financier, is directing the enterprise and if it succeeds it will point the way to comity between Catholics and Protestants as well as among groups of Protestants alone. (*Congregationalist.*)

Criticised for Advertising Ingersoll's Works

We do not attempt in our advertising columns to discriminate between books which teach what we regard as truth and those which teach what we regard as error. For that discrimination our readers must look to our editorial pages. The *Outlook* believes that the best defense of the truth is an absolutely free field for discussion between truth and error. . . . I have in my library the complete works of Thomas Paine, two lives of Voltaire, and, if I were pastor in a community where Ingersoll had a vogue, I should probably purchase Ingersoll's works and study them. I am therefore perfectly willing to have the publisher tell our readers where they can be found. I have faith in truth and faith in my fellow men and a lifelong faith that the best way to conduct men to the truth is to let them know all that can be said against it. And I have no faith in my capacity or the capacity of any man or set of men to determine what opinions may be excluded from the discussion. . . . Most Americans will agree that the standard of spiritual intelligence is higher in America where error has been free, than in Spain, where a few wise men have decided what the common people may read. (*Editorial by Lyman Abbott in the Outlook.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

CONTRAST

One sang of sorrow, one without a care;
And many said, with pitying eyes and dim,
"How deeply hast thou suffered, friend!" nor knew
It was their grief which found a voice in him.

Years passed, and all the anguish of his songs
Became his own, yet caroled he of bliss.
Men said, "How gay, how joyful, is thy soul!"
He made reply, "I sing of what I miss."

Ethel Coleman.

GRANDPA'S PRISONERS

YOU go first, Rosina," directed Roy, "so I can catch you if you fall." Rosina scrambled briskly up the ladder to the hayloft of grandpa's barn. Roy, hugging his spaniel, Rab, followed his sister. The newly-mown hay was piled so high that it covered all the windows except one high in the gable; through this the sun shone, making golden mist of the rising hay-dust.

Rosina tucked the basket she carried into a corner, then the children climbed to a beam from which they jumped plump into the soft, sweet-smelling hay. "Isn't this fun?" asked Rosina; "but," she added, "I must let Ruby out to have fun, too." She opened her basket, saying, "You dear thing, did you feel lonely shut up while the rest of us are having a good time?"

"Coo-coo-oo-coo," came from the basket, out of which stepped Ruby, who nestled against Rosina's cheek, then flew joyously with whirring wings round and round the loft. Ruby was a wood-brown dove with a collar of lovely changing blue and green.

"Come and bury me, Rosy!" called Roy.

Rosy heaped hay deep over her brother until he called, "Rab, Rab!" Then Rab, sniffing and barking, scratched his friend out of the hay and kissed him over and over.

"Aren't you glad we came here instead of going to the grove?" asked Rosina.

When the children started for their afternoon play, both they and their mother supposed they were going to the little grove beyond grandpa's field where they enjoyed many vacation picnics. But when they saw the open barn-boor, they ran in to have a jump in the hay and lingered in its delights instead of going on to the grove.

"Course," Roy answered Rosina. "And now let's have the picnic."

Rosina took from her basket some ginger-cakes and rosy summer apples. As the children ate, Rab's brown eyes said plainly, "Please give me some." And his plumy tail wagged "Thank you" for gingerbread. Ruby pecked daintily at an apple and swallowed the brown seeds which Rosina offered.

After their picnic, the children built hay-forts and charged each other's; so they played until Rosina suddenly exclaimed, "How dark it is!"

No sunshine fell through the small window; shadows crept out of the corners of the loft, and in the distance sounded a rumble of thunder.

"We must go home, this minute," said Rosina.

When the children had hurried down the ladder, they found the lower barn as dark as night, but they groped between the hay walls toward the door.

"Where is the door?" Rosina's voice was a little frightened.

"I've found it," Roy answered. "It's shut and I can't open it."

The children had often seen grandpa snap the big padlock on that door, turn the lock, and put the key into his pocket. And that was exactly what grandpa had done an hour ago. Of course he did not know that a picnic was going on in his barn; and at this very minute, when the thunder-clouds were black, he was hurrying to the grove to bring the children home.

"We can't get out!" Rosina exclaimed.

"Not just this minute; but they'll soon come for us," Roy answered cheerfully.

"It's so dark," whispered Rosina. "And Roy, they don't know where we are! You know we were going to the grove."

"Anyhow, sometime they'll come here," said Roy. "Let's go back to the loft to wait. It's more cheerful there."

Slowly they felt their way back to the ladder, climbed up, and sat down below the little window. The barn grew darker; they could see nothing but the gray square of the window.

"Roy," whispered Rosina, "we are prisoners. We can't ever get out of this dreadful dark barn. If mother only knew where we are!"

"I wish she did know," Roy answered. "We might scream out of the window. Let's pile up hay so we can stand on it and look out."

But when they looked, not a person was to be seen,—only the big field, and the black sky over which flashed red zig-zags of lightning.

The children shouted a few halloos, then Rosina sighed, "It's no use."

"We might send Rab," proposed Roy. "He'd bark and run back to the barn to show where we are." But the only way of sending Rab was to drop him from the window, and the ground far below was covered with stones.

"We can't," said Rosina, hugging the little dog. "Rab, dear, we wouldn't hurt you, even if we do stay here always."

The thunder crashed louder, and blacker shadows crawled about the barn.

"Roy," exclaimed Rosina, "we might send Ruby to tell them!"

"How could Ruby tell them?"

"She would fly straight home, and often she goes to the dining-room window where we feed her; and mother might see her."

"But how could she tell where we are?"

"You write it on this picnic paper," Rosina answered.

Roy searched his pockets and found marbles, twine, peppermints, a knife, pebbles, peach-stones, and nut-shells, but no pencil.

"I can't write, Rosy," he said soberly, "unless—here's a bit of coal—yes, it makes marks."

On a scrap of paper Roy printed roughly one word—"B—A—R—N." With his twine Rosina tied the paper loosely round Ruby's neck, saying, "I don't believe that's the way pigeons ought to carry letters, but it's the best way I know. Now, Ruby, darling," she continued, "I hate to send you out in the storm, but you won't fall down and be hurt as Rab would, and you know the way home. O Ruby, you'll be good and fly to mother's window, won't you?"

Ruby answered, "Coo-oo-coo."

Rosina kissed the bird and thrust her out of the window, and the dove spread her strong wings and disappeared around the corner of the barn.

"She has gone the way home is," Rosina said. "Now we'll just have to wait."

A heavy rain began to fall, pounding on the roof close to the children's head, as they crouched on the hay with Rab nestling between them. Time passed,—a long time it seemed,—and then there was a noise that was neither rain nor thunder and a gleam of light flickered through the darkness of the barn.

"Rosina! Roy!" called a voice.

"Oh, grandpa, we're here!" cried both children.

Grandpa, carrying his lantern, climbed the ladder. The children clung to him and Rab barked joyfully. Then they all crept down the ladder and out of the door.

"The outdoor dark is not so fearsome as the barn dark," said Rosina, "and the thunder is not so roaring, and there is a streak of yellow in the sky. It's much happier out of that barn. It's a dreadful feeling to be locked up in the dark."

"You poor little prisoners!" said grandpa. "But you were bright to think of sending Ruby. She came, soaked with rain, to the dining-room window and tapped with her beak, and mother found the letter."

"The darling!" exclaimed Rosina.

Then there was home, and mother at the door to hug the freed prisoners and give them supper—scrambled eggs, cream toast, cocoa, and baked apples.

Ruby perched on Rosina's shoulder and ate crumbs of bread and answered with her soft "Coo-oo-coo" every time Rosina said, "You darling." And that was many times.—*Susanne Alice Rranlett, in Christian Register.*

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ANOTHER ABSENT-MINDED SCHOLAR

A monument was recently unveiled to the memory of Henri Poincare, the famous mathematician and physicist, who was a cousin of the President of France. The occasion recalls a story of two of his remarkable absent-mindednesses.

Almost every day Poincare left his money lying about somewhere. Finally his mother sewed his purse into the pocket of his coat. But one day, when he had dressed in a hotel, he put on his overcoat without the coat, and left that lying on a chair. Needless to say, he never saw the purse again.

One evening he was looking in a closed book-case for a manuscript. During the search he set the lamp on a shelf in the case, and in a moment of abstraction closed the door of the cabinet, and sat down in darkness. After he had pondered for a time on the disappearance of the light, he came to the conclusion that he had suddenly become blind. That seemed to him quite possible, since his eyes were weak, anyway, and he groaned at the thought of his deplorable condition. Suddenly, to his surprise a stream of light appeared, coming from the adjoining room, and he remarked, with much satisfaction, "My sight seems to have come back again." Not even then did he think of the lamp in the bookcase!—*Youth's Companion.*

* * *

WHEN I'M POLITE

I know I'm very little, but I think that I am right
In feeling that I'm not too young to learn to be polite.
And so I listen to the things the grown-up people say,
And practise them on every one who comes along my way.

So if a caller says to me, "It's time I should depart,"
I answer him, "How very kind! I thank you from my heart."
Or if he says, "I'm leaving town to-morrow night at nine,"
I answer, "Do not mention it—the pleasure is all mine."

Yet when I say these pleasant words in my politest tone,
The people go away from me, and leave me all alone.
I do not understand it, but I sometimes think it might
Be better for me if I were not always so polite.

Elizabeth Knobel, in Continent.

* * *

THE "FOURTEEN POINTS" ON KILLING A CHURCH

1. Don't come.
2. If you do come, come late.
3. When you come, come with a grouch.
4. At every service ask yourself, "What do I get out of this?"
5. Never accept office. It is better to stay outside and criticise.
6. Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.
7. Let the pastor earn his money; let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.
9. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.
10. Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.
11. It is good to tell your pastor's failings to any stranger that may happen in; they might be a long time finding them out.
12. Of course you can't be expected to get new members for the church with such a pastor as he is.
13. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.
14. If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

Do you do this? Then *stop* it.—*Exchange.*

* * *

GOT THE BEST OF HIM

As Harry, who is six years old, came in the back door, he was saying to himself: "Well, I got the best of him that time."

His mother happened to be in the kitchen. "Harry, have you and the neighbor boy been fighting again?" she asked.

Harry was quick to reply: "Not this time. You know when he was over here last week we made a kite, and you made me let him take it home with him. Yesterday we made a bird-house, and he had to take it home. So to-day we dug holes, and he didn't take them home with him."—*Indianapolis News.*

Young People's Christian Union

DIRECTOR'S DATES

Sept. 17-18, Illinois Y. P. C. U. Convention, Galesburg.

Sept. 26-27, Maine State Convention, Waterville.

Sept. 27-28, New Hampshire Convention, Nashua.

Oct. 9, Henderson, N. Y.

Oct. 14-16, Kentucky Convention, Fruit Hill.

Oct. 17-23, General Convention, Detroit, Mich.

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TO HIM THAT HATH

The largest percentage of gain in membership among the State Unions from June, 1920, to June, 1921, was in Ohio, where the membership increased from 144 to 300. The Buckeye State did not exhaust its resources in making that remarkable advance, for the second new Union to be reported this year is in the parish at Cuba, Ohio. The year begins auspiciously.

* *

WHERE MURRAY AND POTTER MET

I am beginning to understand why it is that Murray Grove is visited year after year by many loyal and true Universalists. I have just returned from my fourth visit there, and the spirit of the place is growing upon me. I shall be glad to go again.

Perhaps one reason for this is that the weather and the mosquitoes were much more considerate this year than on either of my previous mid-summer visits. In 1910 the weather was impossibly hot and the mosquitoes so small and insignificant that they could go right through the screens. But they were not insignificant after they had effected that entrance. In 1920 during the Y. P. C. U. Convention and Sunday School Institute it rained, and the mosquitoes were having a convention at the same time, and it was larger in numbers and enthusiasm than ours was. But this year the weather was delightful—hot on one or two days, as were many other places, but always with a refreshing breeze—and while there were mosquitoes in evidence, they were neither so numerous nor so ferocious as to prevent one's retaining a reasonably Christian attitude of mind and spirit.

But entirely aside from the physical environment, which is good, and which is being steadily improved each year, there is a spiritual environment which, to the true Universalist, is the chief attraction of the place, and its very reason for being.

I have stood on many historic spots, from Plymouth Rock to Pike's Peak, but in none of them have I felt the thrill that Murray Grove can give. Many places surpass it in natural beauty, many occupy a larger place in history, many call their thousands of visitors every year. But down on the shifting shores of Barnegat Bay a great Event in the religious history of the race occurred, and to-day we appreciate its significance as never before.

"Because ye do not ask enough"

A copy of the circular letter sent out in the solicitation for funds for the building of the memorial chapel at Murray Grove in 1876 fell into my hands this summer. Its whole tone was apologetic, as if it seemed to say, "We know that to ask for three thousand dollars for this purpose is really a waste of money, but we are making the building just as cheap as possible, and it would be a very great favor if you would send us thirty cents." Last year the Murray Grove Association made an investment of twenty thousand dollars or more in making this a better place for Universalists to meet, and now, in raising the balance that remains unpaid, it rightfully says that every Universalist should contribute generously to this cause. What happened there forty or fifty years ago is another illustration of the truth of the aphorism of the editor of the *Leader*, "Ye ask and receive not, because ye do not ask enough." We are doing better now, for we have learned wisdom from experience.

Possibilities and Plans

Murray Grove has more than a great past; it has a great future, which is much more important. And one reason that it has a great future is because it has a great past. Its function is to transmit the spirit of that great past to the men and women of the present and the future, and to translate the spirit of that great past into terms of the present and the future. What are some of its possibilities?

First of all, it can be a place of inspiration. To walk the ground that once belonged to Thomas Potter, unlettered prophet of a great faith; to sit in his house and hear once more his stern but kindly challenge to the young man who had come to the new world to hide his light; and in the early morning to feel in this Holy Land the very presence of God—these experiences will equip us for the tasks that lie ahead of us by giving to us something of his great spirit.

Then it is becoming a place of instruction. The Sunday School Institute with its faculty of four not only brought real benefit to those who were privileged to attend its classes, but showed what can be done here when the facilities which Murray Grove affords are really put to use. The Y. P. C. U. Institute was small, and it was more in the nature of a conference about young people's work, but it opened the way for a real young people's institute later on. Similar work is being and can be done by the W. N. M. A. With present facilities a hundred and fifty people can be accommodated at one time, so there is ample room for growth in the Institute work of all our church organizations.

Last of all, it is and will be a place of fellowship. Here in the summer days we have time to talk things over; to sit down with a group of the friends of the Church, get acquainted with them, and with their help solve the problems of the denomination and of the universe. Incidentally it may be remarked that more of these problems are settled in this way and in such places than in the hurry and rush of conventions. We do not get acquainted when we have only time to say, "Pleased to meet you—it's a fine day—I have an appointment—sorry I can't stop longer—hope to see you again—good by." Nor is a convention committee, laboring in a poorly ventilated hotel room at two o'clock in the morning, half so likely to find the right course to recommend as are those who love the holy places of our Church who meet here by chance or Providence, and think things through. Probably the Convention committees succeed so well because some of their members have been to places like these, and have not entirely forgotten, even in the feverish strain of convention days.

It is time now to begin to plan on a trip to Murray Grove during the season of 1922. My fourth visit was much more enjoyable than my first; I am confident that my fifth and my tenth and my twentieth will be even better.

Stanley Manning,
Director of Young People's Work.
Boston, Sept. 8.

For the Quiet Hour

So at once, wherever you get a Christian, the saving process is set at work in all directions around him. A Christian is a man placed there to play a friend's part to any who need a friend, and so to bring them also into the friendship of God. And the result is that his own life is enriched in exact proportion to his enrichment of others.

F. A. Burroughs.

Worldiness is a more decisive test of a man's spiritual state than even sin. Sin may be sudden, the result of temptation, without premeditation, yet afterward hated—repented of—repudiated—forsaken. But if a man *be at home* in the world's pleasures and pursuits, content that his spirit should have no other heaven but in these things, happy if they could but last forever, is not his state, genealogy and character clearly stamped?

Robertson.

I have a burning desire to help in the making of the world clean—if it be only by sweeping one room in it. I want to lead some poor sheep home—to the bosom of God, where alone man is true man.

George MacDonald.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

OUR SOUTHERN LIBRARY WORK

I am sure that our people everywhere will be interested to know that the library and reading room conducted in the Kinston church is a very important feature of the work carried on by the W. N. M. A. in North Carolina, and the value of that work may be immensely increased by a larger co-operation on the part of individuals and local Mission Circles.

Kinston, with a population of over ten thousand, has a library of about two thousand volumes, for the most part of badly worn and out-of-date books. This is under the management of a Library Association that charges $1.50 a year for the privilege of drawing out books. Seeing the need of greater library facilities, at the suggestion of Mrs. Canfield, a library and reading room was established in our church, which is located in the northern part of the town, to which every white person has free access. That the community appreciates our efforts is evidenced from a recent report of the librarians that from six to fifteen books are taken out in an evening.

The Kinston church pays for lighting and heating the room used for the library and the members "take turns" being librarian. The books and periodicals are donated by organizations and individuals from away—the donors paying freightage except in the case of gifts from public libraries.

Books received thus far have been from the following sources: Mr. John Cotton Dana, one of the best known librarians of this country, a philanthropic and forward-looking man, has sent us three boxes of books from the Newark, N. J., public library. Three generous boxes have been sent by the Mission Circle of the Church of the Redeemer of Minneapolis; the Mission Circle of Owatonna, Minn., has sent a box. The Sunday Schools of Norwalk, Ohio, and Woodstock, Vermont, have given their libraries. Our son has contributed forty volumes from his library and we about sixty from ours and more will follow. A box will soon start southward from Woodstock containing books from the Public Library and from interested individuals. Mission Circles and individuals have subscribed for periodicals for the reading tables. There are now fully one thousand books for circulation.

The Traveling Library plan has been put in operation. A small book case capable of holding about twenty books is sent to an outlying point where it is allowed to remain for a given time; it is then returned and another case sent in its place.

As no doubt there are many more people and Circles who would be glad to assist this phase of our Southern Work, a few suggestions are here outlined for their guidance: All good books will be useful (except discarded school books, and juvenile story books characteristic of the earlier part of the last century), history, biography, autobiography, travel, science (in popular form), fiction and reference books, such as dictionaries, cyclopedias, and gazeteers. No harm will come through a duplication of books, as these can be readily taken care of through the traveling libraries, or branch libraries that may hereafter be started.

In every private library there are perfectly worth while books that on consideration it will be decided can be dispensed with. Moreover, would it not be a good plan to form this habit in the case of many books not needed for reference? A recent book has been much reviewed and talked about; we purchase a copy of it; read it; place it on the table or book shelf in plain sight, rather pleased that an observing caller or other guest notices that we keep in touch with the latest literature. But would it not give even a greater pleasure when we have read the new book to wrap it up and mail it to our library in Kinston, or turn it over to the Mission Circle to be sent with its next shipment there?

H. L. Canfield.

Note: Books may be sent to Mr. Canfield at Kinston and any information relative to the library work will be furnished by him. Donors of books sent to the library should themselves meet the cost of transportation.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

THE CHURCH BELL IS CALLING

Edward A. Lewis

Back from the sea and the mountains,
  Back from the woodlands cool,
Hasten, oh, joyous children!
  Return to your Sunday school.

Ended the merry vacation,
  Hark to the church bell's call!
Bringing a glad invitation
  To old and to young, one and all.

"Ding—dong! Come—along!
Sing your happy Sunday Song.
Come—here! Children—dear!
Fill the church with your good cheer!"

(Adapted from "The School-bell's Call," by Daisy D. Stephenson, in the *Christian Register*.)

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SUNDAY SCHOOL INSTITUTE AT FERRY BEACH

Rena C. Bradley

It was dawn, that time when the earth seems to be breathlessly waiting the coming of the new day. The sky was pale, and over the horizon gray clouds hung low. Nothing but the lapping of the waves and the whirr of the sea-gulls broke the stillness. Suddenly the gray clouds turned to purple, and from purple slowly to rose, as the sun, a golden ball of fire, rose above the horizon, sending its rays across the water, changing gray dawn into glorious day.

Impressions made by such a sunrise are not soon forgotten. Its very rays seemed to point out the inspiration and practical lessons to be gained from the various classes of the Sunday School Institute.

In the Pavilion were held each morning five classes, running from 8.30 to 12.10, with intermission between the third and fourth, making a well-planned program. "The Bible in the Sunday School" was presented by Rev. F. W. Gibbs of Fitchburg, Mass. Mrs. Samuel T. Cushing demonstrated how to have good music in our Sunday schools, supplementing her ideas with a model opening service. She also spoke on "The Adolescent Girl," and the work of the large and successful Home Department of the Arlington church. Mrs. A. H. Foster of Palmer gave talks and stories designed to hold the interest of children, while "Missionary Project Teaching" was presented by Rev. A. Gertrude Earle. "The Organized Sunday School," with each department functioning in an ideal manner, was presented by Samuel T. Cushing. The talks given by Carl A. Hempel of North Attleboro, dean of the Institute, covered the work of "The Superintendent and His Problems."

The recreational side of the Institute was in charge of Miss Ruth Owens of Van Wert, Ohio, who proved herself an adept in finding the talents of her associates, which resulted in successful get-together socials, dances, wonderful camp-fires and sings on the beach, not to mention clever stunt parties and a masquerade, long to be remembered by Ferry Beachers.

The real test of a Sunday School Institute comes, not while the enthusiasm of the crowd and fellowship is high, but later when all have returned to their homes, there to translate into terms of every-day living what the institute has meant to them. The greatest thought to be taken from this institute perhaps, is the realization of the need of bigger and better Sunday schools and the vital part they really play in the life of the church.

The faculty, classes and good times were all that could be wished for—the real Ferry Beach spirit of friendship and co-operation was there—the spirit that will turn the dawn of inspiration into the glorious day of our Church.

Among Our Churches

Southwest Letter

Junction City.—The church was closed for two months but Mr. Line has not been idle. He and his family spent three weeks in the mountains of Colorado, making the trip of twelve hundred miles by automobile. Prior to this, Mr. and Mrs. Line drove to Chicago, a much greater distance, to attend the Y. P. C. U. Convention, taking three representatives of the Junction City Union with them. The Kansas churches were well represented at this remarkable gathering of our young people. * * **Hutchinson**—This church was closed during August. Mr. Miller was called to California on business and spent the month in that land of tropical fruits and flowers. * * **Eastern Geary.**—Religious services and social activities in Mr. Line's mission church in this place were continued through the summer as they were in all the Missouri churches. * * **Driggs, Ark.**—On his return trip from the Chicago Convention in July, the Rev. R. L. Brooks stopped here and delivered a series of helpful sermons and received a number into the church. He always finds a hearty welcome at Driggs on the part of Universalists, and, here as elsewhere, his theological enemies are his devoted personal friends. * * **Friendship, Mo.**—One of the happiest events in my two and a half years as superintendent was the revival of the old Friendship church (Post Office, Roseland, Henry County, Mo.) near the village of Coal. At the time of my visit a year ago, the church had been dormant for ten years. At three different times since then, I have conducted meetings there. Last month a church meeting was called, officers were elected and plans perfected for monthly services of worship. The writer will take care of the church until a pastor can be settled. * * **Livonia.**—The church of Livonia in the northern part of the state, long without a pastor, is now holding regular services. Congregations are of good size, composed largely of young people from fifteen to twenty-five. In the not far distant future, we shall have Stanley Manning come out, look us over and deliver his message, after which he will report another worth-while Union in the West. Even the old people of this parish are young, Uncle Crockett Berry, for instance, over six feet tall, broad-shouldered, a fine speciman of physical, mental and moral health. His eighty-six years of residence in Livonia have witnessed a wilderness beset with difficulties and dangers, transformed into a prosperous and happy community.

James Houghton.

Church News and Interests

DENOMINATIONAL CALENDAR

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 8-9. Massachusetts Y. P. C. U. Convention, Springfield.

Oct. 4-6. New York State Convention, Rochester.

Oct. 12. Dedication of the Clara Barton Birthplace, Oxford, Mass.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	3,437
Ariton, Ala.	7
Camp Hill, Ala.	17
Waltonville, Ill.	5
Concord, Mich.	11
Kent, Ohio	1
South Strafford, Vt.	2
Total,	3,480

CHRISTENINGS

Before reported, 1,011. New Haven, Ct., 1; Mitchellville, Iowa, 1; Gray, Me., 1; West Sumner, Me., 2; South Strafford, Vt., 1; South Andover, Me., 1; Olinda, Ont., 1; North Hatley, Que., 1. Total, 1,020.

Alabama

Rev. H. T. Crumpton recently held two meetings at Camp Hill and Ariton. There were seventeen accessions to the Camp Hiill church and seven to the Ariton church.

Colorado

Denver.—Rev. W. H. Skeels, pastor. With the opening of the church Sept. 4, the church begins a new era, according to the *Rocky Mountain Universalist*, the monthly paper published by that church. The program endeavors to reach the following objectives: a more active Men's Club; a hundred per cent increase in the Sunday school with more interest on the part of the adult members of the church; an increase of at least twenty-five per cent in church membership; every woman in the church working in some department of the woman's organization; more interest in the morning service; a deepening and intensifying of the spiritual life of all the people. On Sept. 9 the Boy Scout troop served a dinner, and gave an athletic entertainment in the social rooms of the church for the members of the Men's Club and their friends.

Georgia

Smith Memorial Church.—Recently a Sunday school was organized with the following officers: Mrs. Myrtle Traylor, superintendent, Lois Smith, secretary-treasurer, and G. J. Wilson, vice-president. This is the fourth school organized under Rev. J. M. Rasnake, the others being at Durdin Memorial, Winder and Windsor. So this puts us over the top, as each of our churches now has a Sunday school.

Illinois

Waltonville.—The Lower Wabash Association met here Aug. 25-28 with good attendance. At many services the church was filled. The ministers present were Dr. J. S. Cook of Leroy, Rev. E. M. Minor of Hutsonville, and Rev. M. M. Hicks of Bingham. Officers for the year are Harry Baumgartner of Bingham, president; Rev. E. M. Minor, vice-president; Clive Hartley, Waltonville, secretary; and C. O. Washburn of Beecher City, treasurer. On Sunday evening at the close of the sermon by Mr. Minor, five members united with the church.

Indiana

Indianapolis.—Rev. Edwin B. Cunningham, pastor. The church opened with both morning and evening services on Sept. 4. The attendance was splendid and the services marked by a fine spirit of worship.

Iowa

Mitchellville.—Rev. O. G. Colegrove, pastor. Sept. 4 was Home Coming Sunday with basket dinner on the church grounds. The attendance was large for a small church. After dinner there was music and speaking by young and old and letters were read from absent ones. One child was christened. We expect to observe Rally Day Oct. 9. We are over the top, with one hundred per cent gain in *Leader* subscriptions, Y. P. C. U. members and church members.

Mount Pleasant.—The parsonage has been improved by two coats of paint. The outside woodwork of the church has been painted and new paper put on the ceiling. The property presents a fresh and much improved appearance. We have taken in a number of new members since last winter,

and the church is in better condition than for a long time.

Maine

Rev. Chestoer Gore Miller of South Paris completed the last Sunday in August his usual six weeks summer preaching services, at West Sumner in the forenoon, Bryant Pond and Rumford Point in the afternoon, and Andover in the evening. On Aug. 28 he christened two children at West Sumner and one in South Andover. In response to a suggestion by Mr. Miller the parishioners of the Rumford and Hanover church, located at Rumford Point, met Aug. 22 and formally deeded the parish property in trust to the Maine Universalist Convention. The vote was unanimous. This is the fourth church property that Mr. Miller has arranged to have so deeded, the others being West Sumner, Bryant Pond and South Paris. The proposition has also been officially taken up in Mr. Miller's Norway parish.

Bretton's Mills, Livermore.—We feel we are fortunate in securing the services of Mr. Francis Bate of Wayne, who supplied the pulpit during the summer. Mr. Bate is a young man of ability and promise, and his sermons have been stimulating and helpful. About forty people in the community have attended the meetings regularly, loyal friends furnishing the music and flowers for the services.

Massachusetts

Haverhill.—Rev. L. W. Coons, D. D., pastor. Our church as usual has been closed during the months of July and August, but during that time the church at West Haverhill has been open upon five Sundays and many of our people went there to attend the services. Dr. Coons was the preacher on all five Sundays. On Aug. 28, he was the preacher at the annual Old Home Sunday service at the old meeting-house in South Danville, N. H. This church was erected when the town was established in 1760 and each year on the last Sunday of August it is opened for this special service. The church was filled this year as usual. On July 4 Dr. Coons was the speaker at the patriotic exercises held each year upon that day at the Wentworth-by-the-Sea, near Portsmouth, N. H. He has been asked to fill a like engagement there next season. We had two of our Sunday school teachers at the Northfield Summer School, Pauline Daniels and Harriet Richardson. They have returned full of enthusiasm for the place and for the great good to be obtained there. When our school opens on Sept. 18 we plan to inaugurate a contest for the increase in members. Regular services were resumed after the vacation on Sunday, Sept. 11.

Jamaica Plain.—Rev. M. C. Ward, pastor. The twenty-fifth anniversary of the ordination of Mr. Ward will be observed Sept. 30. On Sunday, Sept. 25, Mr. Ward will preach on "What Twenty-five Years of Ministry Have Meant to Me," and in the evening Dr. F. O. Hall will preach. On Sept. 30 a banquet will be served, with P. W. Geer as toastmaster.

Franklin.—Rev. R. K. Marvin, pastor. A goodly number were present at the opening service, Sept. 11. During the summer, union services of all the Protestant churches were held. Mr. Marvin preached July 3 and 10. Our Sunday school, known as the "Sunday School of the Pictures," is out for fifty new members this fall. It has nearly doubled its membership. We are to have a new organization of Girl Scouts. One of our fine young men, Cornelius Greenway, enters Tufts Divinity School.

Michigan

Concord.—Rev. William Couden, pastor. This church does not close during the summer. Everything goes on full time. Large congregations have been the rule, many summer guests adding to our regular number of worshipers. Since our last report eleven new members have been received into our fellowship.

New York

South Hartford.—Services have been held in this church during the summer by Rev. Hal T. Kearns. More than one hundred people were present at an Old Home Day service Aug. 21.

West Fort Ann.—Under the leadership of Rev. Hal T. Kearns this church has been revived and splendid services have been held during the summer. Old Home Sunday was observed with a special service on Aug. 21, when Rev. Lyman Ward of Camp Hill, Ala., was the principal speaker.

Buffalo, First.—Rev. L. O. Williams, pastor. Mr. Williams has been lecturing in the Church of the People, Los Angeles. On Aug. 7, he spoke to a large congregation in the Music Arts Auditorium on 'The Higher Christian Mysticism."

Long Lake.—Helene Ulrich of Canton Theological School has been conducting summer services here Sunday. The congregations are composed of people representing many different denominations. The services were informal, with window seats and porches occupied. The music was good, and altogether the meetings were most interesting.

Ontario

Olinda.—Rev. Leon P. and Martha G Jones, pastors. The members and friends of the church assembled for a farewell to the pastors. Chairman Albert Bruner reviewed the two pastorates they had served. In behalf of the Olinda church, a check of $200 was presented. T. H. Urgle of Ruthven spoke in behalf of that church of their regard for the pastors and the service they had rendered to the community. On Sept. 7 the I. O. O. F. and Rebekahs gave a farewell party to Mr. and Mrs. Jones, the Rebekahs presenting to Mrs. Jones a gift of table linen. They plan to remain in the present pastorate until after the Ontario Convention Oct. 17-18.

Vermont

Hartland Four Corners.—Bright skies and sunshine smiled upon the pilgrims, who on Sunday, Aug. 21, wended their way back to our village church for an Old Home Day service. The church was decorated with ferns and flowers. The choir, composed of many former members, gave several fine solos. At 10.45 the church was filled to its capacity to hear Rev. Lee S. McCollester, D. D., who had driven up from Claremont, N. H., to give to the waiting people a history of the contribution the Universalist Church had made to present day Christianity. The Methodist and Congregational churches united with us. At noon basket lunches were enjoyed, hot coffee being served by the ladies of the parish. In the afternoon, Rev. A. O. Gill brought the greetings of the sister churches, Rev. Donald Flower gave a brief address, and Richard Billings spoke on "A Pearl of Great Price." Rev. Stanley G. Spear, acting pastor for the summer, then presented, in behalf of the Spear families, a beautiful window as a memorial to his father and mother, brother and aunt. The window is of cathedral glass with a medallion of the head of Christ by Hofmann. Dedication services followed. So successful was the day that it was voted to make an annual pilgrimage to this historic old church, which was organized 119 years ago. The summer services have been successful and the Sunday school is to be carried on through the year. Repairs are to be made on the church and it is hoped that renewed interest will result from the summer activities.

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NEWS FROM FLORIDA

Rev. A. Arnold Ross of De Funiak Springs had made arrangements with certain Universalists, living in the country about five miles from Hartford, Ala., to go there to preach the first Sunday in August, the schoolhouse having been secured for the purpose. Floods prevented, however, and another date had to be selected. Opposition in the meantime had become so great that the trustees of the school district met and refused to let us have the building as previously arranged. Revival services were being held in a nearby church and the preachers had solemnly warned their people against listening to an "emisary of the devil." The storm was accepted by them as an evidence of the power of God to prevent the meeting from being held.

On Aug. 29, though the weather was not much more propitious, Mr. Ross succeeded in holding a meeting at the home of a Universalist family. All night the lightning flashed and rain threatened, but at 6.45 the people began to gather and kept coming, until at 8 o'clock more than one hundred were gathered in the house, on the porch, and even in the yard. The meeting was no sooner closed than the preacher was importuned to visit another

neighborhood for the next evening and a still larger audience was promised. But that could not be arranged. All the literature was eagerly taken, and four asked to be received into church fellowship, one of whom is considering entrance into the ministry.

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GOLDEN WEDDING

Mr. and Mrs. Francis E. Ingalls of Swampscott

On Labor Day, Sept. 5, Mr. and Mrs. Francis E. Ingalls, for many years prominent in the work of the Swampscott Universalist Church and responsible in no small measure for making this church what it is to-day, celebrated the fiftieth anniversary of their marriage. Their two daughters and three grandchildren were with them to celebrate the occasion, but, on account of Mrs. Ingalls' delicate health, the anniversary was of necessity quietly observed. The couple received many felicitations and congratulations from far and near, as well as flowers in abundance and many golden gifts. In 1871, they were married in the old Ingalls homestead in Swampscott, the Rev. Charles H. Leonard, D. D., later dean of Tufts College, performing the ceremony.

For forty-two years, Mr. Ingalls was superintendent of the Sunday school, a position which he relinquished only two or three years ago. Not only has he been a hearty and loyal supporter of Universalism, but he has always taken an active part in the affairs of the community, serving at different times as trustee of the library, chairman of the school committee and member of the board of selectmen.

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Notices

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the New England Passenger Association, Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Georgia, J. M. Rasnake, 500 Confederate Ave., Atlanta, Ga.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Indiana, O. Mosely, Peru.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

Wisconsin, Charles H. Wagner, 508 First St., Wausau.

PASSENGER ASSOCIATIONS GRANTING REDUCED RATES TO DETROIT CONVENTIONS

The following Passenger Associations have granted a reduced rate of one fare and one-half for the round trip on the Certificate Plan, tickets being on sale on dates indicated below:—

New England Passenger Association: Covering all of the New England states. Selling dates Oct. 13-21 inclusive.

Trunk Line Association: Covering New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia, West Virginia (east of Wheeling, Parkersburg and Kenova). Selling dates: Oct. 13-21 inclusive.

Central Passenger Association: Covering territory west of Buffalo and Pittsburg, north of the Ohio River to Chicago and St. Louis. Selling dates: Oct. 14-22 inclusive.

Southeastern Passenger Association: Covering territory south of Washington, D. C. and Ohio River, east of the Mississippi. Selling dates: Oct. 13-21 inclusive.

Western Passenger Association: Covering territory including stations in Colorado, Idaho, Illinois, Iowa Kansas (except points on and east of St. Louis—San Francisco Railway, Kansas City, Mo. to Baxter, Kan., via Girard and Cherokee, Kan.), Missouri (points on and north of Missouri Pacific Railroad, St. Louis to Labadie thence Chicago, Rock Island and Pacific Railway, Labadie to Kansas City, Mo.), Minnesota, Montana, Nebraska, North Dakota, northern Michigan, South Dakota, Utah, Wisconsin, and Wyoming. Selling dates: Oct. 14-22 inclusive from Illinois, Hannibal and St. Louis, Mo., and Keokuk, Ia.; Oct. 12-20 inclusive from all other points.

For any additional information regarding transportation write to the Transportation Agent for your State (see lists in recent issues of the *Universalist Leader*) or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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HOTEL ACCOMMODATIONS AT DETROIT

All European Plan

Statler Hotel, Headquarters for Convention: Single with shower, $3 and $3.50. Single with bath, $4 to $7. Double bed with shower, $5. Twin beds with shower, $5.50. Double bed with bath, $6 to $9.50. Twin beds with bath, $7 to $10. Four persons, three beds, $10 to $12. Five persons, five beds, $12.50. Six persons, six beds, $15.

Hotel Tuller: Single without bath, $2.50. Single with bath, $3 up. Double with bath, a few at $4.50, rest $5 up.

Hotel Charlevoix: Twenty two-room suites with bath. Two persons to suite, $3.50 each or $7 for two. Three persons $7.50 for suite. Four persons $8 for suite. Six persons $9 for suite.

The above are all at Grand Circus Park.

Cadillac: Single without bath, $2 and $2.50. Single with bath, $2.50, $3, $3.50, $4. Double without bath $3, $3.50, $4. Double with bath, $5.50, $6, $7, $8. Twin beds with bath, $5.50, $6, $7, $9. Parlor, twin beds and bath, $8, $9, $10.

Wolverine: $3 and up single. $4.50 up double, all with bath.

Plaza: Single, $2.50 up; double, $3.50 up, with bath.

Henry Clay: Single with water, $1.50. Single with shower, $2. Single with bath $2 and $2.50. Double, $3 and $3.50. Twin beds, $4.

Dixie Land: Single with water, $1.50 and $2. Single with bath, $2.50. Double, $2.50 without bath. Double $3.50 with bath.

Library Park: Single $1.25, $1.50, $2. Double, $2, $2.50, $3.

Last six are near Grand Circus Park.

Hotel Fort Shelby: $2.50 up.

This is a new hotel somewhat farther from the church, but close to Pere Marquette and Wabash and Penn station.

Nearer the church are:

Hotel Borowood: $3 up with bath.

Hotel Addison, $2.50 up.

The Elms: Homelike family hotel. Single $1.25, $1.50. Double, $2.50. Large rooms for 3, 4 and 5 or more persons at $1.25 a person.

After Sept. 1 it will be possible to give information as to rooms in private houses, rooming and boarding houses. Rates will be from $1 up.

Those desiring rooms are requested to make reservations as soon as possible. Tell us just what you want. Specify date of your arrival and how long you want the rooms. Let us know how much you want to pay and maximum you will pay. If you leave selection of rooms to us state if you prefer hotel to house or *vice versa*. Do you wish to be close to the church or is that immaterial?

Give all details you can to make sure you are placed as you wish to be.

Address all communications relative to rooms or other convention matters to

Universalist Church Secretary,
4605 Cass Ave.,
Detroit, Mich.

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COMRADES DAY AT DETROIT, SATURDAY, OCT. 22, 1921

Program

2-5 p. m. Biennial Meeting.
Reports of officers and Executive Board.
New Business, including resolutions and recommendations.
Election of officers.
6.30 p. m. Biennial banquet.

National President Ralph W. E. Hunt has requested that every man connected with the Universalist Church attend this meeting, and have a voice in the great work of our Church.

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GENERAL SUNDAY SCHOOL ASSOCIATION

Official Call

The ninth annual Convention of the General Sunday School Association of the Universalist Church will be held at the Church of Our Father, Detroit, Mich., on Monday, forenoon and evening, Oct. 17, and Tuesday evening, Oct. 18, 1921. The meeting will be for the election of officers and for the transaction of any other business not requiring constitutional amendment. A Sunday school institute will be held on Saturday, Sunday and Monday, for all attendants and on Tuesday for all but ministers.

Carl A. Hempel, Secretary.

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NEW ENGLAND TRANSPORTATION TO DETROIT

Word has just been received that the New England Passenger Association has granted a reduced rate of one fare and one-half from all New England points to the Detroit Conventions. This is contrary to the first announcement which was made, and the change should be noted. Tickets will be issued on the Certificate Plan as for other sections of the country, and will be on sale Oct. 13-21, inclusive. For further information in regard to rates and details write to your state transportation agent or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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TO STATE TRANSPORTATION AGENTS

There is a time, place and the know-how to accomplish results.

We have the time—October 19-22. Place, Detroit!

The Know-how is, How many men can you report from your state for the Detroit Convention? This we *must know!* Will you please make an effort to forward to the National Transportation Agent the number of men from your state who will attend at Detroit? Remember, we are out for 1500 men, and we want a partial report as soon as possible.

We ask you to write every church in your state and report to headquarters the number of men that will attend the Detroit Convention.

Lewis L. Peck,
National Transportation Agent.

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OFFICIAL CALL

The forty-third Convention of the Women's National Missionary Association will be held in the Universalist Church in Detroit, Mich., on Wednesday, Oct. 19, 1921, for the receiving of reports for the two years past, the election of officers, and the transaction of such other business as may legally come before it.

Ethel M. Allen, Recording Secretary.

NEW HAMPSHIRE UNIVERSALIST CONVENTIONS

The annual meetings of the New Hampshire Universalist State Convention, the Sunday school, Y. P. C. U. and W. M. A. Conventions, will be held in the Universalist Church in Nashua, on Tuesday, Wednesday and Thursday, Sept. 27, 28 and 29, 1921.

The Sunday School Convention, Rev. Harold H. Niles presiding, will open at 11 o'clock on Tuesday, the 27th, closing at 3.50. The Y. P. C. U. Convention, Miss Edith R. Tolles presiding, will open at 4 p. m. on Tuesday, closing at 10 a. m. on Wednesday. The State Convention, Hon. Hosea W. Parker presiding, will open at 11 a. m., on Wednesday, closing at noon on Thursday. The W. M. A. Convention, Mrs. Arnold S. Yantis presiding, will occupy the time from 1 to 3 o'clock on Wednesday, during the recess of the State Convention.

Invitation

The Nashua parish extends a cordial invitation to all Universalists, delegates and others interested, to attend these conventions. Entertainment consisting of room and breakfast will be given to all who come. Dinners and suppers will be served by the ladies of the church, at the rate of 50 cents for dinner and 35 cents for supper. Those desiring entertainment will kindly write the pastor, Rev. W. H. Morrison, D. D., 8 Auburn St., Nashua, N. H., stating their wishes.

* *

MAINE CONVENTION

The ninety-fourth annual session of the Maine Convention will be held in the Waterville Church, Sept. 27–29, for the purpose of amending Art. IV. of the constitution to read: the election of all officers of the convention shall be by ballot except that of the State Superintendent of Churches, which shall be elected by the executive committee; and amending Art. V to read: date of convention: the annual meeting of the convention shall be held in September, the exact date to be determined by vote of the preceding annual meeting or designated by the executive committee; for the election of officers for the ensuing year and the transaction of any other business which shalt lawfully be brought before the convention.

Milo G. Folsom, Secretary.

Invitation

The First Universalist Church of Waterville extends a cordial invitation to the Universalists of Maine to meet with them in their annual State Convention on Sept. 26. Provision will be made, as far as possible, to accommodate delegates for lodging, supper and breakfast without charge.

Leon O. Tebbetts,
Chairman Entertainment Committee.

* *

MAINE W. U. M. S.

The twenty-seventh annual Convention of the W. U. M. S. of Maine will be held in the Universalist church at Waterville, on Tuesday, Sept. 27, at 2 o'clock, for the purpose of hearing reports and the transaction of any other business which may legally come before this meeting.

Persis Shedd, Secretary.

* *

MICHIGAN CONVENTIONS

The Michigan State Convention and the Michigan W. N. M. A. Convention will be held at Farmington, Oct. 4 and 5. Farmington is nineteen miles from Detroit and can be reached by electrics from there, or from Plymouth with transfer at Northville.

Tuesday, Oct. 4, 2 p. m. Welcome and response. Convention business. 7.30. Holy Communion, Memorial Service, and Occasional Sermon by the Rev. William Couden of Concord.

Wednesday, Oct. 6. 9 a. m. Devotional Service, Rev. L. P. Jones. Roll Call of Churches with reports. Convention Business.

11.30. Organization of W. N. M. A. Convention of Michigan. 12.15. Recess. 1.15 p. m., W. N. M. A. Convention.

6 p. m. Fellowship Dinner with final address by Rev. G. H. Ashworth.

Invitation

The Farmington parish, through its pastor, the Rev. Dr. A. B. Beresford, extends open hospitality and urges a big attendance of Michigan Universalists.

William Couden, Secretary.

NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

Rochester Invites You

The First Universalist Church in Rochester cordially invites Universalists of New York state to attend the Fifty-Hour Convention Oct. 4-6. Delegates and friends will be entertained in Rochester homes. Those who desire hotel accommodations may write the Hotel Seneca or the Whitcomb House, which are near the church. No meals will be served in the church, but adjacent restaurants and lunchrooms will accommodate all at reasonable prices. As all signs point to an unusually large Convention, those planning to attend are urged to write at once for accommodations, stating time of arrival and name, to Mrs. Irving L. Walker, 1500 South Ave., Rochester, N. Y.

William Wallace Rose, Pastor.

* *

W. U. M. S. OF NEW YORK

Official Notice

The twenty-seventh annual Convention of the Women's Universalist Missionary Society of New York State will be held in the First Universalist Church, Rochester, N. Y., Wednesday, Oct. 5.

Annual election of officers will take place, reports will be given by the State Superintendents, and other business transacted. Among the speakers will be Mrs. Marietta B. Wilkins, Matsu Koyama of Tokyo, and Mrs. Leora Lobdell of Shizuoka, Japan.

Edith W. Johnson,
Recording Secretary.

* *

NORTH CAROLINA CONVENTION

The North Carolina Convention will meet with the Pink Hill Church, Sept. 23–25, 1921. A pre-convention meeting of the state board will be held at 8 p. m. on the Sept. 22. All Universalists in the state are urged to attend this Convention. Pink Hill is eighteen miles south of Kinston. Those going by rail will change cars at Kinston. For further information address Leslie Turner, Pink Hill, N. C., or the secretary at Greensboro, N. C.

Jno. E. Williams, Secretary.

* *

ILLINOIS CONVENTION

The eighty-fourth annual session of the Illinois Convention, together with the fifty-third annual session of the W. U. M. A., the thirty-third annual session of the Y. P. C. U., and the twenty-third annual session of the S. S. Association, will be held at Galesburg Ill., Sept. 20–22, for the election of officers and the transaction of all such business as shall properly come before it.

C. A. Polson, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

Rev. Hannah J. Powell has been transferred to North Carolina Convention and Rev. Napoleon S. Hoagland, a minister of the Unitarian denomination, has been granted an ordained minister's license in our Convention for one year.

Letter of dismission and recommendation has been granted to Rev. C. H. Seliger, of Vinal Haven.

Arthur M. Soule, Secretary.

* *

BALLOU ASSOCIATION

The 1921 annual session of the Ballou Association will meet Sept. 23-25 at Cuba, Ohio. All delegates are urged to be there for the opening session 7 p. m. Friday. The Cuba parish extends a cordial invitation to all Universalists and friends.

Mrs. Selma Lucas, Secretary.

* *

BOOKS OF THE GENERAL CONVENTION

The books of the Secretary of the General Convention close on Sept. 30, 1921. Any amounts to be credited on Quotas, Cent-a-Day, Drive, or pledges of any kind must be in the Secretary's office not later than this date to be credited on this year's account.

Roger F. Etz, Secretary,
359 Boylston St., Boston, Mass.

NEW HAMPSHIRE Y. P. C. U.

The next annual Convention of the Young People's Christian Union of New Hampshire will be held in the Universalist Church at Nashua, beginning Tuesday, Sept. 27, at 4 p. m., and continuing until Wdenesday, Sept. 28, at 10 a. m. This is for the purpose of hearing reports and electing officers for the ensuing year and the transaction of such other business as may legally come before it.

Elsie Gaskin, Secretary.

* *

ONTARIO CONVENTION

The annual session of the Universalist Church of Ontario in Caanda will be held Monday and Tuesday, Oct. 17 and 18, in the Olinda Church and Parish House. All Universalists and friends are invited to attend.

This date was selected to enable those in attendance to visit the General Convention in Detroit on the same trip.

L. P. Jones, Pres.
Aymer Burk, Sec.

* *

WOMEN'S NATIONAL MISSIONARY ASSOCIATION

To the State Secretaries; The Annual Reports for the fiscal year ending Sept. 15, 1921, should be filled out and returned to the corresponding secretary on or before Sept. 1, 1921.

Marian W. Lobdell,
Corresponding Secretary.
72 Brighton Rd., Columbus, Ohio.

* *

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager

The Harmonizer

A magazine which applies Universalism to your every-day life and problems. Daily Life Lessons are a great feature, prepared by Bernard C. Ruggles, Editor and Publisher. Rev. L. O. Williams, Dr. George L. Perin, W. Martineau Selleck, Contributing Staff.

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The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

We can't see that Hays has improved the service much. The bills still arrive on time and the checks a day late.—*Baltimore Sun.*

* *

The world is becoming safer in some respects. You never hear now of a lady catching her heel in the ruffle of her dress and falling down stairs.—*Columbus Despatch.*

* *

Would a Dominion of Ireland include New York City?—*Wall Street Journal.*

* *

"Everybody should learn to swim."

"I'll say so," replied the lifeguard. "The more some of these folks submerge, the better the ocean looks."—*Washington Star.*

* *

Sunday School Teacher: "Now, boys, there is a wonderful example in the life of the ant. Every day the ant goes to work and works all day. Every day the ant is busy. And in the end what happens?"

Willie: "Some one steps on him."—*Kind Words.*

* *

The motor car of to-day is a splendid example of scientific progress. And yet careless pedestrians are continually spoiling its delicate machinery with small pieces of themselves.—*London Opinion.*

* *

"Did the traffic cop arrest you?"

"Twice," replied Mr. Chuggins. "When I couldn't stop he arrested me for speeding, and when I finally stopped and couldn't start he arrested me for blocking the traffic."—*Washington Star.*

* *

Mr. McNab (after having his lease read over to him): "I will not sign that: I havena been able tae keep Ten Commandments for a mansion in Heaven, an' I'm no' gaun tae tackle aboot a hundred for two rooms in the High Street!"—*London Opinion.*

* *

History Professor: "How was Alexander I. of Russia killed?"

Student (vaguely): "By a bomb."

Professor: "Be a little more explicit, please."

Student (in desperation): "Well, you see—er—it exploded."—*American Legion Weekly.*

* *

One of those typewritten letters that bear the warning caution, "Dictated but not read by Mr.—," was recently received by the head of a large manufacturing concern, says the *New York Times.* It was sent back by him with the words written across it in a large clear hand, "Received but not read by Mr.—." "Think of asking a man a favor and then letting a stenographer sign your name to it while you are playing golf," was the manufacturer's comment.—*The Outlook.*

Rally Day Post Card Invitations for 1921

This new line adequately sustains the ideals of attractiveness and beauty which have always been in our plans as providers of forms for the promotion of Sunday School interest.

More than a pretty card, however, is each of the Rally Day cards, which we are here presenting. We have had the valuable help of an experienced Sunday School writer, whose verses have such merit as attendance getters as to give distinctive value to the beautiful designs, with which they are so appropriately related.

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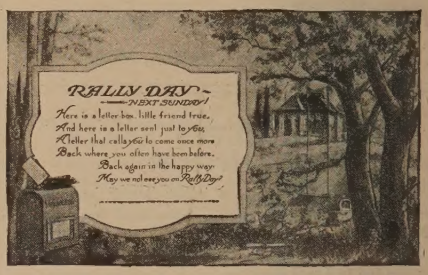

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